

*Reverend*  
K  
Of the End of this  
VVorlde, and seconde comming of  
Christ, a comfortable and most necessarie  
discourse, for these miserable and  
dangerous daies.

1. Peter 4.

*The ende of all things is at hande: be ye sober there-  
fore, and watch vnto prayer.*

*Luke 21.*

Watch continuallie, and praie, that ye may be worthie  
to escape those thinges, that shall come: and that yee  
may stand before the Sonne of man.



Imprinted at London by I. Winder, for A. Mannsell,  
dwelling in Paules Church-yard, at the signe of the  
Brazen Serpent. Anno. 1589.

Of the End of this

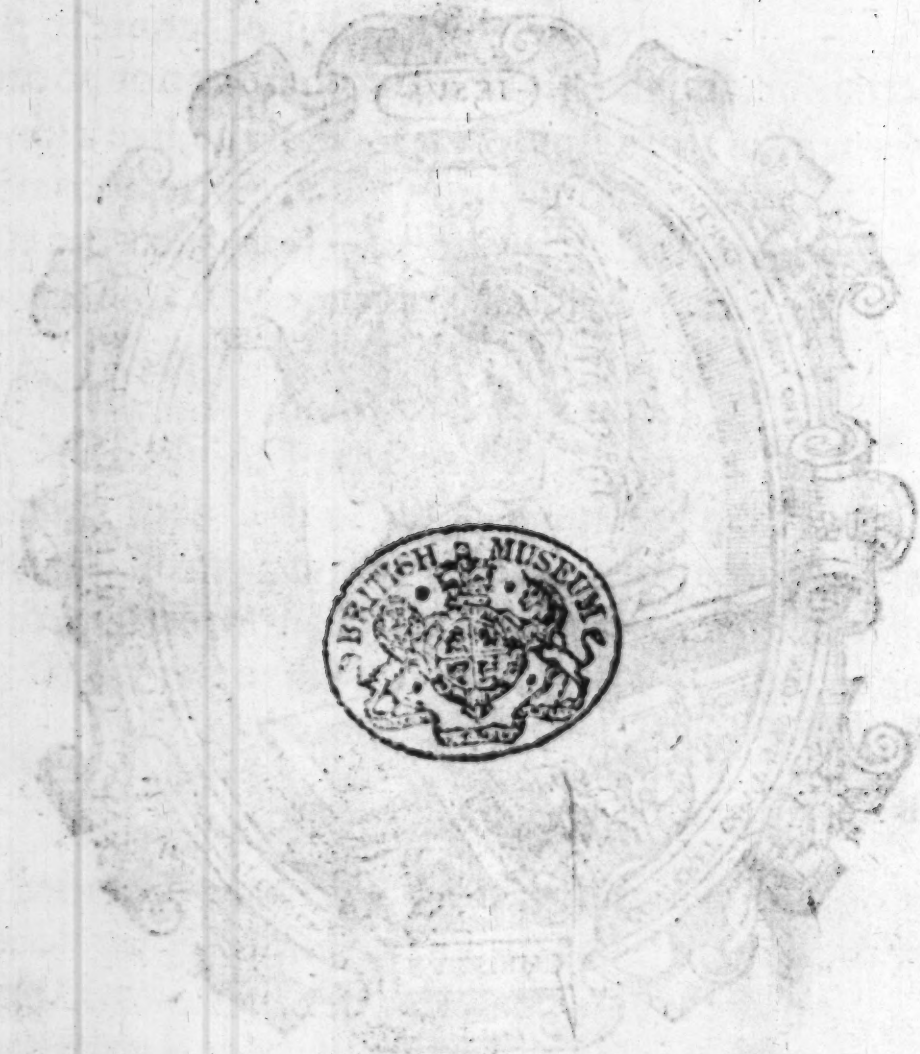
VVorld, and secondly of

Christ, a comfortable and most necessary

discourse for these miserable and

dangerous times.

The author of this is a learned  
and pious man, who has  
written this in a plain and  
easy manner, and has  
added many useful  
and necessary things, which  
will be of great use to  
all Christians in these  
times.



Printed at London by W. Smith, in the Strand.  
1709.



## CERTAINE NOTES TAKEN FOORTH

of this Treatise, wherein is shewed that the Authors meaning was not, to speake directlie, of the time of Christes comming and ende of the world, (as some vniustly seeme to maintaine;) but onely to comfort the church and children of God: and that the Pope and his horrible crue of idle Prelats, shalbe ouerthrowen, prophetically and confidently foretelling that to the the yeeres 1588. and 1593. shalbe dismall.

*In the Epistle to the Church, (speaking before of the pride and crueltie of the Church of Rome) he saith to her comfort.*



Herefore triumph now thou daughter of Sion, reioyce daughter of Hierusalem, thou daughter of peace, reioice; for behold thy husbände, thy king will come, thy Sauour wil come to thee, & that certainlie, and shortly he wil come, but not poorelie, & like a seruant, as afore, but like a Soueraigne, like a king of al kings, in maiestie triumphing, in much glorie, accompanied with Archangels, and all the host of Heauen, in the cloudes he will come, that so he may be auenged on all his enemies &c.

*In the 4. Chapter, fol. 16.*

**N**ot that I am of that minde that I thinke these to bee demonstrations; which through a necessitie of that which is to come, must needes be, but as probable thinges so long to be embraced, till we learne more certaine: in these and in like things; I submitte my selfe to the better iudgement of the Church, and of the learned.

*And a litle after.*

**I** Take not vpon me, (as afore also I haue protested,) to know the day, which Christ saith himselfe, hee doeth not know, (as he like a man beareth the office of an Apostle;) for the signes foretolde we may know, but not the day and

hower: not the very moment of his coming, but the tokens  
of that moment doe we search out, as farre foorth as it is  
lawfull for man so to doe.

*To these may be added the Pentameter of Doctor Fulke in  
his Epistle to her Maiesie, in the confutation  
of the Rhenish Testament.*

Otogesimus octauus mirabilis annus  
Clade Papillarum, Faustus vbique pijs.

*In English.*

A yeere admired is eightie eight, by fall of Popish crue:  
And happie deemd by good successe, echwhere to Christians true.

*Verse written by Theodore Beza vpon the new starre,  
which appeared in the yere of our Lord  
God, 1572, and 1573.*

**T**Hat Comet new, which voide of hatefull hue, or furious gleame,  
Hath brightlie shining shewed it selfe, with golden glittering beame:  
What hap to earth it doth portend, the God of Gods doeth know:  
And when due time shall once approch, the effects themselves shall showe.  
But if mans witte can any deale foresee what shall ensue,  
It shall not be offence for me, such things by search to viewe.  
This is the Starre which to the Citie small of David King,  
The three wise men sometimes from out the East did thether bring.  
And that which once when Christ was borne, did lead them with his light,  
Returning now declares that Christ returnes againe in might.  
Wherefore you blessed crue of Saintes, and godlie men, be glad,  
And bloudie tyrant Herod stand in feare, and be thou sad.

*Apocalips 6.  
How long tarieest thou Lorde, holie and true, to iudge and re-  
auege our blond on them that dwell  
on the earth?*





To the most reuerend Fathers in  
Christ, *Edmond* by the permission of  
Almightie God, Archbishop of *Canter-*

*burie, &c.* and *Jhon* Bishop of *London*, *Tho-*

*mas Rogers* wisheth the true felicitie  
of this life, & eternal happi-  
nesse by the comming  
of Christ.



*I* was the saying of *Cam-*  
*byles* (reuerende and in  
Christ most honorable Fa-  
thers) That cities woulde  
flourish wel in prosperitie,  
if the inhabiters of them  
were watchfull, and still i-  
maged their enemies to

be at hande. That which he said, for the prosperous  
estate of a Common weale, did our Saviour say for  
the happy successe of al Christians. And both tend  
to shewe, that whether we respect the safetie of our  
bodies heere on this earth, or the saluation of our  
soules in the kingdome of Christ, we may not bee in  
our callings, either idle, carelesse, or secure. But yet  
such is our nature, wee rather obey the wordes of  
*Cambyles*, for temporall prosperitie, than the war-

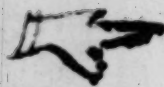
Math. 24. 14.

Marke. 13.

Luke. 21.



## The Epistle Dedicatorie.

  
Arist.lib.2.  
Rhet.1. ad  
Theodecten.  
Cap.10.

Prouerb.1.  
Psalm.73.

ning of Christ, for eternall happinesse. Whereby it comes to passe, that we haue commonly faire bodies, but deformed soules; much goods, but litle goodnesse; and glorious we seeme in the sight of men outwardly, but odious inwardly in the eies of God. For it is hard to find a man (saith Aristotle) which in prosperitie is not proud, disdainfull and arrogant: of which sort are they, vvhom strength, vvhom riches, vvhom clients, vvhom authoritie, vvhom fauour of men hath exalted. And so enioying their hearts desire, they are of mind, that no aduersitie can hurt them. And what is that, but as Dauid said, The vngodly hath said in his heart, Tush, I shall neuer be cast downe, there shall no euill happen vnto mee. But the fairest Oke is soonest cut downe: the fattest Oxe is readiest for slaughter, & The felicitie of fooles is their ovne destruction. For how sodainly doe they consume, vanish, & come to fearefull end? Yea, euen as a dreame are they, vvhon one awaketh.

As our Sauour thought the doctrine against securitie, most profitable for his Disciples, and al mankinde: so hath his faithfull seruant the Author of this booke, supposed the same most necessarie to be spoken of, in these miserable daies. And this was the cause & end wherefore this Treatise was first written: namely, that by reciting the signes and tokens of



## The Epistle Dedicatorie.

*of dangers imminent, and of the worlds destruction, he might draw the wicked from securitie, and drive them to a care of godlinesse & vertue. A godly, zealous, and learned worke, and gratefull, no doubt, to all good men. Hippocrates forewarned the Græcians of a grievous plague, which was nigh at hand, and for his good admonition he was honoured as Hercules, and obeyed as God. The Athenians for telling them of the perils, which they were like to fall into, erected to Berosus a goodlie image, with a golden tongue. The Græcians to Hippocrates, & the Athenians to Berosus were neuer so bound, as all Christians to Scheltco, for this learned booke. For herein the tokens of the ruine not of one citie, as of Athens, nor of one countrie, as of Græcia, but of all the world are set downe. And here may be seene the waies to preuent the destruction not of bodie alone, as were those of Hippocrates and Berosus, but of bodie and soule, from euerlasting paine in the pit of Hell. So that more cause haue Christians to be thankful to this Author, than were the Athenians and Græcians, to both them. Notwithstanding he desireth not (though his desertes be unspeakeable) to be honoured with the rites of Hercules, (such idolatrie he abhorreth) nor to be kept in memorie with a glorious image, (such memoriall he misliketh) he onely craueth, that Christians would weigh what is said,*  
*and*

Cardanus de  
rerum varie-  
tate.



## The Epistle Dedicatorie.

\* Of East  
Friseland.

and looke to themselves; he seeketh the saluation of all, not his owne glorie. But howsoeuer he be esteemed of others, I trust your Lordships will like of this worke; and so like it, that ye will allow it, and so allow it, that yee will both against the euill wordes of the enuious, and the captious tongues of malicious persons, willingly protect it. It pleased the Author to choose for patrons, at the first, two noble\* Earles: but me thinkes, none so meete for defence thereof, being a spirituall discourse, as spirituall men. And because it tendes to the cutting away of securitie, who better Patrones than they, whose office is to be vigilant, wherof they haue their names? And among Bishops, who fitter than they, whose authoritie is such, as none may better; and zeale so great, as none will sooner seeke and promote the glorie of God? Wherefore I trust, both because it is diuine, your Lordships will vouchsafe, and because it was well accepted by two worthie men (but yet temporall) your Honours will much more willingly allow the same, being spirituall. And that you may do so, God for whose glorie it was first made, and is now translated, put into your mindes.

Your graces and Lordships most  
humblest commaundement,

THOMAS ROGERS.



To the vniuersal Church throughout the world, the  
 most holy and chaste daughter of Sion, and entirely beloued  
 spouse of Iesus Christ the Sonne of God, King of all  
 Kings, health and comfort in the holy spirite,  
 and the speedie comming of her Bride-  
 grame, &c.



Am not ignorant (sweete Sion daugh-  
 ter of the celestial Hierusalem, and en- *Can. Can.*  
 tirely beloued spouse of Christ) in howe  
 great miseries thou hast bene plunged  
 nowe a long time, for the lacke of thy  
 kinde and louing husband: which not-  
 withstanding thou art blacke & brown,

by reason of the extreame heate of the Sunne, and light of  
 God the Father, to which (as yet) thou canst not approch:  
 yet he only, with all his heart embraceth thee as his friend,  
 for fairenes peerelesse; and as his wife, for beautie surpas-  
 sing. For thy blacknes by his holy spirite, hee hath turned  
 into beautifulnesse; and thy vnseemely spottes of sinne, by *Psalms.*  
 his precious bloud, are now whit seene; and by his holy spi-  
 rite hee hath woonderfully adorned thee within, and in-  
 dued thee with the holy Ghost, and the scale of beleefe,  
 so that now thou canst not doubt, but that he is both faith-  
 full, and fauors thee with all his heart. And yet it greatly *Rom. 8.*  
 grieues thee, that thy glorie which thou wishest for; thy cō-  
 fort which thou hopest for; and thy King & bridegroom  
 whom thou so lookest and longest for, is so long from thee;  
 And no maruell, for it is the propertie of a faithfull loue,  
 not quietly to beare the absence, but ardently to desire the  
 presence, the pleasant speech and louing embracings of her  
 beloued. And yet most of al it grieues thee to see the shame-  
 lesse boldenes of that abominable strumpet the whore of  
 Babylon, which bluseth not to call her selfe the onely spouse  
 of thy Christ, and to call thee an harlot; to boast of her ex-  
 ternall beautie, and to cast in thy teeth thy outwarde de-  
 formatie; to brag of her antiquitie, fame, and glorious e-  
 state, and to tell thee of thy noueltie, pouertie, & miserie.

B

Hence



AN EPISTLE

Hence it commeth, thou art no where in quiet from such taunts and chidings, nor thy members any where safe from her bloudie persecution. Hence it is, that before the worlde, which is the sonne of this naughtie huswife, thou art contemned, hated and afflicted: and she as the Queene of heauen is adored, loued, and aduanced. With her haue all nations committed fornication, and the Kings of the earth haue become frantike with the idolatrous wine of her poisoned doctrine. And hence come thy deepe sighings, thy mournful countenance, & the intollerable vexation of mind, which thou art in. Hence it is that thou canst not be merrie. But comfort thy selfe, faint not (thou beloued of Christ) for thy husband for thy sake hath made her naughtinesse to be knowne: & she which was loued, is now hated; and she which was glorious for her external fairenesse, is now become odious for her spirituall filthinesse. Haue patience therefore but a litle while, & thou shalt see her to be of none account: for thy louer in whom thou delightest, shal bring her to such shame, as she shall not be able to shewe her head out of hell, when thou shalt be in glorie with thy beloued.

Apoc. 12.

Now will I make thee priuie with whom this naughtipacke (which now is manie waies knowne to all the world) hath had to doe, since first she left to fauour thee, and began to fanzie the wicked doctrine of the Gentiles, her bawd and thy sworne enimie. Iohn a verie friend of thy husbandes, and most familiar with him, in his Reuelation did foretell, that immediatlie (after hee had seene an Angell flying through the midst of heauen, crying with a lowd voyce, *VVoe, VVoe, VVoe to the inhabitantes of the earth*) from the other voice of those three Angels which were yet to sounde, the fift Angel did first sound, and hee sawe a Starre falling vppon the earth, which was the fall of the Popes holinesse, from celestiall to earthlie thinges, and hauing the keies, not of heauen, nor of Peter, (as hee doeth vainely boast) but of the bottomlesse pit, the pit of Hell, which when he had opened, there came out great abundance of Locustes into the earth, and had for their King one whose  
name



## TO THE CHVRCH.

name was in Hebrue *Abaddon*, and in Greeke *Apollyon*;  
 To this wicked king, did that whore of *Babylon* plight her  
 faith, ioyne her selfe, and altered the name of the Empire, so  
 that at length the flourishing estate of the old Empire vani-  
 shed, and he became the chiefe among all Christian Kinges.  
 But what hapned afterward? These Locustes, to wit, that in-  
 finite and horrible crewe of idle Prelates, Priests and Friers,  
 with their abominable king the Pope of Rome, (whom  
*Paul* doth call, *The sonne of perdition*) ascended from Hell, and  
 brought with them, not the pure doctrine of Gods worde,  
 but the poysoned lessons of diuels, & so by the filthy smoke  
 of false opinions, obscured the Sunne of righteousness, and  
 infected the wholesome aire of Christes Gospel. But nowe  
 would you haue them better described? They are for their  
 intollerable pride & threatnings, like vnto horses, prepared  
 to the battel; Womens haire they haue, because they are in  
 dealings light, in behauiour wanton; Lions teeth for their  
 crueltie; shieldes as it were of iron, to note their obstinacie;  
 in words they seemed courteous, and therfore they had the  
 faces of men, but in deede they prooued villanous, & there-  
 fore in their tailes they had the stinges of Scorpions. These  
 made a noise, as it were of many winges, which noted the  
 fame of the Popes holinesse. And these had power to hurt, &  
 yet not all things, but onely men; and yet not all men, but  
 those which had not the marke of God in their foreheades;  
 and yet they could not plague at their pleasure, but in cer-  
 taine moneths, and those not in winter, but in Summer. So  
 thou seest, O daughter of Sion, pure and vnspotted Virgin,  
 to whom this vile strumpet of *Rome*, (which according to *Si-  
 byls* prophesie, is become *Rume*, that is, violence or crueltie)  
 hath coupled her selfe, with whom she hath plaide the har-  
 lot, and is become drunken with the bloud of Martyrs, sit-  
 ting vpon that seuen headed beast horrible in sight, and in  
 deede most cruell.

Now marke I beseech thee, & call vnto minde, the words  
 of thy beloued, which gaue his Apostles to vnderstand, that  
 afore his comming, (meaning afore hee celebrates his

*Laſtan. li. 7.*

*cap. 25.*



Mat. 24.

Apoc. 17.

Zac. 9.

marriage in the kingdom of his almightie Father) the sound of the Gospel as it were by a Trumpet, shoulde bee hearde throughout all the world, that so both the number of thy friends might be greatly multiplied, & this childe of perdition, by the finall ende of al things, and his famous coming, vtterly abolished. Which things to thy comfort thou maist perceiue to bee come to passe alreadie, euen about the sixt houre or middle of the sixt day, or fixe thousand yeere of the worldes creation. Thou seest howe the voyce of the Gospel hath sounded in al quarters of the world; thou seest how that sonne of perdition with the whore of *Babylon* sitting vpon a purpled and bloudie beast, is by the breath of Gods word confounded; thou seest also (which is most to thy glorie, and their perpetuall praise) how the kings of the earth (which were sometimes the ten hornes, and vpholders of that beast, by whome shee receiued both such authoritie that she might persecute, and such titles; that she was honoured as a Goddesse, and reuerenced as a Queene of heaven) thou seest, I say, whom they did honour as a Queene, how they doe hate for a Queene; and whom they did reuerence like a Goddesse, how they renounce as the greatest enemy to godlinesse; and whom they did by an ignorant zeale enrich with al things that might cause her to be in the sight of al men glorious, how they worthely impouerish, and indour by al meanes to make her odious. So that the number is great which knowe and confesse thee to bee the true and faithfull spouse of Christ. Which God graunt as they in mouthes confesse to fauour thee, so in maners they may expresse Christianitie; and as they speake well, so at no time they may bee seduced, either by the vaine pleasures of this worlde; or by subtile snares of the diuel from louing thee. Wherefore triumph now thou daughter of Sion, reioyce daughter of Hierusalem, thou daughter of peace, reioyce. For beholde thy husband, thy King will come, thy sauiour will come to thee, and that certainly, & shortly he wil come, but not poorely, and like a seruant, as afore, but like a Soveraigne, like a King of al Kings, in maiestie triumphing, in  
much



## TO THE CHVRCH.

much glorie, accompanied with Archāgels, and al the hoast of heauen, in the cloudes he wil come, that so he may be reuenged vpon his enimies, and headlong cast that harlot, & that king of Locustes the sonne of perdition, the image of the beast, and false Prophet, into that burning fornace of vnquenchable fire. But his cheefest comming shalbe, to drawe thee vnto him, and to bring thee into his bedchamber, where all sorrow, and sighing laide apart, thou shalt enioy the pleasant speech, and sweet imbracements of thy beloued, and shalt be beutified with all celestiaall benefites which haue beene appointed for thee, since the beginning of the world.

Which being so, I thought nothing would be more gratefull vnto thee, nor better recreate thee, in these thy troubles, than to learne some certaine tokens, and heare infallible tidings of thy husbands returne. The confideratio whereof, hath caused me for your comfort, by writing to place before your eyes such vndoubted signes of his comming, although *I will not take vpon me to tel the verie houre, day, and yere (which is knowen to God alone)* that easilie you will beleue and perswade your selfe, that it will not be long before he come. This daie will he visite thee before the Sunne be set, of which the most part is consumed. Noone is past, it is now one of the clocke, & therefore his comming must needes be nigh. These & such like things you shall perceiue, to be handled in this booke. Where I haue erred, amend the fault, & forgiue the maker: (for to your iudgement I submit me) which is the onely thing I desire after I haue obtained your earnest prayers to your beloued, in my behalfe, that I may accompanie you in the faith, and spirituall blessings, with which in Christ, through the meere grace of God the father you are especially adorned: and that with you I may haue the same communion of al celestiaall benefites, & be partaker of the kingdome of Christ, and God the father. Fare you well, and God graunt you now and euermore quietnes of minde, and perpetuall delight, with euerlasting comfort in Christ by the holy Ghost. *Amen.*

*From Emden.*



## The Preface.

Incredulitie is  
the roote of all  
impietie.



Matth. 25.

2. Cor. 5.

Rom. 8.

Luke 16.  
Diues.  
Lazarus.

**A**mong all sinnes, none is more odious before God, than is Incredulitie, doubting both of diuine promises and threatnings, notwithstanding that the worlde, and hypocrites (placing al Religion in externall behauiour and ceremonies) thinke the contrarie. Because from that doe spring all sinnes, of doubting both of God, and in God, and all wickednesse else whatsoeuer: so that we may well affirme, mistrust to be the cause of al euils. For who is there so extremely madde, that willingly would defile himselfe with anie sinne, if he gaue sufficient credit to these words of Christ, Come yee blessed of my Father, &c? Againe, Depart from me ye accursed, into that eternall fire which is prepared for the Diuel and his Angels: Or to those wordes of Paule, where he saith, We must al appeare before the tribunall seate of Christ, that euerie one may beare away those things, which hee hath done in his bodie, according to that which he hath committed, be it good or bad? Wherefore of these may certainly bee gathered, that none of them beleene either the sweete promises of God, or seuer and horrible threates, which stubbornly resist his commandements, and do not obey them. For it cannot be, that either beleeuers should liue after the flesh, or liuers after the flesh should be beleeuers, because, not beleeuers, but liuers after the flesh, shal die. And of this wee haue a manifest example in that rich man crauing of Abraham, that hee would send Lazarus to his five brethren, to warne them, least they came into that place of torment. By which no doubt he would signifie, that they would more esteeme the authoritie of Lazarus, comming from the dead, than Moses and the Prophets. And therefore what maruell if he contemned charitie, when he cared not for faith? That when he flowed with such abundance of al things, yet nothing at all fauored poore Lazarus, lieng miserably before him? And therefore, because he was without faith and charitie, being departed from this world, was cast headlong into hell.

And



## THE PREFACE.

And as this vnbeliefe is the verie spring of sinne and vngrati-  
ousnesse, the gulf in which all vnregenerated are drowned: so con-  
trariwise, true and Christian faith (by which we haue a sure trust in  
Gods mercie, and free remission of our sins, promised to vs, through  
the merites of Christ, the Sonne of God) is the linely fountaine in  
Christ, by the helpe of the holie Ghost, of loue both of God and our  
neighbour, & is (at one word) the cause of all spiritual good, which fol-  
loweth her as necessarily, as heate doth fire. Because it is meete (if be-  
leeuers liue after the spirit) that the holy Ghost stirre vp in them like  
motions to himselfe. But yet alas, great infirmitie & weakenes is in  
the faithfull, although regenerate, so that not seldome they stande in  
doubt of Gods promises, and therefore haue great neede of proppes, to  
keepe them frō falling: for we are more delighted with apparent and  
present things, than with future and inuisible. For naturallic, those  
things, which are obiect vnto vs, doe more moue our senses, thā those  
which are of faith, which is The substaunce of things to be ho-  
ped for, and an argument of things not appearing, whose litle  
sparks sometime appeareth in vs, and is much to bee raised by  
the worde of GOD, that it may the more increase and quicken  
our dead members with the heate of the holy Ghost. Also in our  
greatest temptations, and most cruell persecutions, the Deuil, toge-  
ther with our vile flesh, bring great doubtcs into our mindes, of the  
promises of God, especiallie when wee behold the vngodly to liue in  
this worlde in all pleasure to their hearts desire, ioyfully: which thing  
that kingly Prophet Dauid in his Psalms doeth at large & plainly  
teach vs. And therefore the miseries of this life are the more easi-  
lie borne, when we doe as it were beholde the ende of them before our  
eyes. Of which it cometh, that so the godlie (truly thinking them-  
selues to wander in this worlde, not to liue in their owne coun-  
trie) the remembrance of these euils is pleasaunt, and is a great  
comfort in all miseries, to thinke that by death, in that last  
comming of Christ, at the length, they shall haue a most free  
entraunce into the celestiaall Hierusalem, sweete and eternall  
countrie, of which in a most assured hope by faith, they knowe  
themselues citizens.

Faith the root  
from which all  
vertues, and  
good workes  
do proceede.

Heb. 11.  
Faith what

Psalme 73:

Wherefore I haue thought it verie expedient, by certaine argu-  
ments, to set against all infidelitie, the doctrines of the Prophetes,  
and



## THE PREFACE.

and Apostles, concerning the last comming of Christ to the vniuersall iudgement, before which, in the ruine of this wretched worlde, shall in a moment appeare the resurrection of the flesh, and a sodaine change of all men liuing. So that all mistrust and vnbeliefe, the quagmire of all manner of wickednesse (in which manie lie in great slumber, and sleepe securely) may earnestly be cast away, true faith in diuine promises may be raised, our hope of attaining an happie life, and deliuerance from all troubles, may be nourished, and wee the more vigilant (least vpon a sodaine that great day of the Lorde horrible to the vngodlie, but to the godlie comfortable vnawares oppresse vs) and that the spouse finde vs sober, wise, and prepared to the feast, not without oyle in our lampes. For his comming in this last age of the worlde, without doubt is not farre, and maketh great hast, and will not (as many suppose) linger.

The argu-  
ment of this  
booke.

- I Wherefore in this litle worke I haue determined by some euident places of the Scripture, first to proue, that there shalbe one day a generall destruction of this world, and an vniuersall and last iudgement of our Lord Iesus Christ the Sonne of God, in which all the promises of God shall to the vttermost be fulfilled, and his great threatnes shall
- 2 take effect. Then by the testimonies of holy Scripture, we will shew that the age of this world shall not be more than six thousand yeares: and that the sixt thousand (in which we now liue, whose time is more than halfe consumed) because of intollerable wickednes and shamelesse securitie of men, shall not be fully finished.
- 3 And to this shalbe added certaine singular signes by course of time and yeares, wonderfully agreeing with the inclinations of the Starres (if credit may be giuen to Mathematicians,) which thinges notwithstanding I referre to the iudgement of the Church, and Doctors of more discretion.
- 4 Last of all, certaine proofes out of Scripture shalbe brought of the manner of Christes comming, and of the effect of the last iudgement, with an exhortation of watchfulnesse, for that most ioyfull comming of our bridegrome.

CHAP.



## CHAP. I.

*That there shalbe a destruction of this worlde, a resurrection of the flesh, and a general iudgement of all mankinde.*



Specially (setting apart all other darke significations of the world, which in holy scripture are to be found euery where) in this place talking of his destruction, wee take the same (as *Aristotle* doth in his booke of the world) for a knitting together of celestial and inferior bodies disposed by art, which doth containe liuing Creatures, and all other thinges which are ingendered, and remaine euery where. And because in the same is to be seene a wonderfull shewe, therefore doe the *Latines* very wel take this denomination from fairenes, so that they call the world as the *Gracians* doe *signus*, a goodly shew or ornament, from the perfect excellencie thereof, as *Plinie* writeth. Which wonderfull peece of worke, (as appeareth by the manner of his creation, and holy scripture doeth plainelie and sufficiently auouch the same) was onely to that end builded, that it should be a house or dwelling place for mankinde. For when our most mighty and eternal God by his word of power had created of nothing al thinges, as wel senselesse, as hauing life, at length he made Adam, whom he appointed Lord of all creatures, and possessor of Paradise, situated in the midst of this goodlie glorious world: and fashioned him also vpright and innocent, (according to his owne likenes) that the Lord God of him, might worthily be worshipped. Here the vnspeakeable loue of God towards mankinde, is most diligently to bee considered. For if the Lord God for our sakes, hath erected this famous and excellent peece of worke, to be an abiding place for mankinde, of which he would gather himselfe a perpetuall Church; how faire and glorious shal we thinke that euerlasting Temple to bee, which hee hath prepared for his elect in Christ, and for his heauenlie and celestiall warriours, where we shall enioye the sight of our euerlasting God, and shal knowe him in maiestie and glorie euen as he

*The world  
what it is.*

*The end whie  
the world was  
made.*

*The excellencie  
of the worlde to  
come, is then  
best perceined,  
when we consi-  
der the glorie of  
this worlde.*



## Of the second comming of Christ,

is! Truly no comparison of excellencie betweene these, can so much as in imagination be cōceiued, although the beautie of this world and vniuersitie be such, as mans wit can not sufficiently thinke of the same. Because as betweene the creature & the Creator there is no equalitie, so great is the ods betweene visible things created, & supercelestial, to vs altogether inuisible, where the Sonne of God with all Saints, in the circuite of all Angels with God the Father hath his eternall seat & continual abiding. But all men through the fall of *Adam*, are become vnworthie of that place, which was appointed for *Adam*, being pure from sinne & vnspotted.

Genes. 2.

Neither had the world anie more borne him, according to this immutable sentence of God (*At what time thou shalt eat of the tree of knowledge of good and euill, thou shalt die the death*) had not that our mercifull God through his deepe and secret counsell, receiued him and all the elect into fauour by the promised seede of the woman, by Christ the Sonne of God, which was to come in the flesh. And therefore if the world haue hitherto, and as yet shal continue, it is onely doone for their sakes which are chosen in Christ: whose number being full, the world of necessitie must faile, and fall downe flat. For which cause the Lorde hath sette a certaine time of the worldes destruction: because by the sinne and wickednesse of vngodly men being maruellously polluted and accursed, it doeth together with all other creatures (as Saint Paule sayeth) subiect to the same corruption, *desire a deliuerance from euill*. And therefore that

Rom. 8.

Esaie. 66.

2. Pet. 3.

this vniuersall worlde may bee brought to his former integritie, it must of necessitie be consumed and burnt with fire in the comming of the Lord, as *Esaie* witnesseth, saying: *Beholde the Lorde will come in fire, and his Chariot shalbe like a whirlwind, that he may render his indignation in heat, and his correction in flames of fire: because the Lord will iudge in fire*. And S. Peter saith: *The daie of the Lord will come like a theefe, at which time the heauens with great speed shall vanish, the Elements with heat shalbe dissolued, and the earth with all contained in the same.*

the be



shalbe consumed with fire.

No maruell then though Ethnikes, & Philosophers following the deuises of their own imaginations, strangers altogether, & ignorant in scripture, haue had very many prophane cogitations of the world.

The vaine cogitations of prophane Philosophers concerning the world.

*Aristotle*, the Prince of Philosophers, dreameth that the world had neuer beginning: *Because* (as he saith) *the gods in this infinite eternitie haue not beene idle.* But *Plato* being of another minde, will that the world was made, yet he thinketh the same to be *Animal immortale*, *A lining creature which shall*

*Aristotle.*

*Plato in Timæo.*

*not die, but remaine for euer.* *Plinie* beleeueth the world to be an eternall and vnmeasurable Godhead, neither begotten

*Plinius nat. hist. lib. 2. ca. 1.*

at any time, nor shalbe destroyed. Others (as *Epicures*) imagine, that there is not one world onely, but infinite, whereof some take place, as others auoide. *Plato* also iestinglie saith,

*Epicures.*

*Plato in Atlantic.*

that before nine thousande yeeres past, there was another manner of *Athens*, and farre better Citizens. *Herodotus* saith,

*Egyptians.*

that the *Egyptians* haue made mention of ten thousand yeres and moe of the worlds continuance, and that they haue obserued, that the places of the rising and going downe of the Sunne haue beene twise changed, so that where now it falleth, there it hath risē twise, & hath thrise there gone downe, where it riseth now. But more wonderful and execrable is

it, that among the people of God should be *Saduces*, and among Christians such kinde of men, which of set purpose,

*Saduces.*

against the manifest word of God, dare boldly say and perswade theselues, that the world neither had beginning, nor shall haue end, that there shalbe no resurrection of the flesh,

*Esaie. 56. Sapien. 2.*

no life after this life, no rewardes for wel doing, no punishment for sin; & that the world, as it is now so hath it bin, & shal continue for euer. Which kinde of men are plaine

men which neither beleue there is any God, or diuine pro-

vidence at all. And I feare me, the most part of mankind

(such as are called in the holy Scripture, worldly minded, & carnal, although they seeme neuer so spirituall, Catholike, &

would be counted Gospellers) by the like fictions, and dailie

fug-



## Of the second comming of Christ,

suggestions of the deuill ( although not so wilfullie ) flatter themselves, and gladly would be brought into that opinion, that so in a desperate securitie, they may spende their daies, and augment their impietic.

*Diuers proofes  
out of the word  
of God that the  
world must haue  
an ende.*

*Of the resurrec-  
tion of the flesh.*

Against which apparent dotage, and wicked cogitations of naughtie men, through want of true knowledge, by the instinct of Satan, and corruption of the minde of man, it standes vs vpon to arme our selues with the worde of God, and confirme our consciences by the testimonies of Christ, of the Prophetes, and Apostles. The holie Scripture in manie places doeth plainlie tell vs, that one day the Sonne of God Christ shall come to iudge the quicke and the dead, all flesh shall rise, and the world shalbe consumed with fire, as the aboue recited testimonies beare witnesse. To proue the resurrection of the flesh, verie manie proofes may be alledged, both out of the olde and new Testament. But amongst all, the disputation of *Paul* may suffice vs, where by manie

*1. Cor. 15.*

arguments he confirms the resurrection of the flesh, and copiously and sufficientlie doeth also prooue, that we must all stande before the tribunall seate of Christ, to receiue eternal rewardes for our deedes, be they good or bad. And Christ faith: *Maruell not at this, for the day will come, in which all which are in the grates, shall heare the voice of the Sonne of God, and those which haue done well, shall come forth to the resurrection of life, but those which haue done euill, to the resurrection of iudgement.* To this purpose may be recited other infinite places of holy Scripture, and also the Creede of the Apostles, *Niceene* and *Athanasian*. But I pray you what auaieth the religion, faith, hope, and that great patience of Christians in all their troubles, and cruell persecutions, if this doctrine of the consummation of the worlde, and comming of the Lorde, with that which belongeth thereunto, ( which of all others may most absurdlie bee thought ) were but a vaine imagination of the Prophetes, of Christ, of the Apostles, & of al the Martyrs in the Church, when as no cause can be supposed, which might drue them to the losing of their fame, their goods, and their life? So that trueth is so

*The testimonies  
of the Prophetes,  
of Christ, and A-  
postles, confirmed  
by the bloud of  
martyrs.*

plaine



*a comfortable discourse.*

3

plaine and apparant, that a godlie and well disposed minde makes that a sure argument of the worldes decaie. For these godlie men, of all others in the world most miserable, suffered those greuous and direfull thinges, not for hope of vaine glorie, or desire of riches, but for the loue of Christ, thro. gh the secret motions of the holy Ghost, perswading themselves, that in Christ was hid the treasure of true riches, and eternall glorie. Wherefore it behooueth vs vndoubtedly to think their doctrine to be true & celestial, and not to proceede from their owne braine, but to bee deliuered vnto them by Christ, and his holy spirite: & the rather, because Christ of himselfe doth say, *That he is the truth and the life*: and that he telleth vs from the bosome of his father: & the father saith (in the presence of three Apostles from heauen) *This is my beloued sonne, in whom I am well pleased, heare him*: which voice of God was also heard in Iordan, when Iohn was baptising him. This coeternall sonne of God, word of the euerlasting father, creator of althinges, our Redeemer, Christ, of set purpose taught his Apostles certaine tokens of the worldes destruction, and of his coming to iudgement. And also in his last Sermons (before he yeelded himselfe on our behalfe to the Crosse) hee plainlie doth as it were depaint and set the same before their eyes, and counsels them, and among them specially those which were to liue afterwards, to be watchful, sober, prepared, & readie, least in his terrible visitation (whose deferring brings too much securitie to the reprobate and condemned persons) vpon the sodaine they bee intrapped, and as it were taken in the snare. All which, *Mathew, Marke, and Luke* do abundantly set foorth. So that the truth teaching the same, nothing ought to be more credible and certaine to a Christian man, than that the world (his full time being expired, the prouidence of God the eternall father so disposing the same) shall passe away: and that Christ our Lorde shall come in the cloudes of heauen, to the last & vniuersal iudgement.

*Prooffe fro the testimonie of the holy ghost.*

*Authoritie of Christ, and the testimonie of God the Father.*

*Mat. 17.*

*Mat. 3.*

*The doctrine of Christ as touching the destruction of this worlde.*

*Mat. 24. 29.*

*Mark. 13.*

*Luke. 21.*

*Prooffe from the Prophets.*

fore-



*Of the second comming of Christ,*

*Esai. 9. 11, 35,  
40, 53.*

*Dan. 2. 7, 8, 9,  
11.*

*Daniel the great  
Historiographer.*

*Dan. 2.*

*Dan. 7.*

foretolde many thinges, of the comming of Christ in the flesh, of his doctrine, death, and resurrection, also of the change of *Empires*, and of the ruine of many townes, all which are fully come to passe: so that now they may seeme not by euent to haue foretolde: but to haue drawn a true and certaine historie of these things. How liuely *Esaie* doth expresse the natiuitie, person, doctrine, miracles, death, & resurrection of Christ, it is well known vnto all, though but meanly read in the Scriptures. Likewise *Daniel* in many places seemeth not to haue prophesied, but orderly to haue written things alreadie done, of the continual alterations of *Empires*, and of the comming of Christ, that well he may be called the great Historiographer. Now what shal we say, sith in these and al other things their prophesies haue taken effect, and sith by one and the same spirite they haue signified of the second comming of Christ, in which he shall declare himselfe to be an eternall King of all Kings and principalities, that these ought not to be finished? Yes vndoubtedly: so that he shall put al kingdomes of the world vnder his feete, and shall hew them like a stone, which is cut from the mountaine. He appeared vnto King *Nabuchodonoser*, without handes brusing that great image which offered it selfe vnto the King in his sleepe: vnder which, according to the interpretation of *Daniel*, were figured al the *Empires* of the worlde. And the same heauenly Prophet by the same spirite did foretell, that God would raise vp an euerlasting and perpetuall Kingdome, which all the Saintes of GOD after iudgement shall possesse worlde without ende. Nowe what let is there, why by like certaintie those thinges shall not be fulfilled, which haue bin spoken afore, of the destruction of this world, and eternall gouernment of Christ? Sith that Kingdome is perpetuall, and not to bee ouerthrowen, prepared for the Saintes of GOD from euerlasting, as faith & Christian religion doe confirme. And from the same spirit of trueth are these things vttered: Gods prouidence also is certain: his eternal pleasure not changeable, & of his power, which



which of nothing created the worlde, nothing is wanting. Wherefore of these things, none, except either a mad man, or possessed with some euill spirite, can raise any doubt.

*Prooffe from the iustice of God.*

Besides, the eternall iustice of God the righteous iudge doth greatly exact, that euery man should be rewarded according to his deserts. Of which must needes be gathered, that the state of good men must be glorious: of wicked most miserable. Which cometh to passe cleane contrarie in this wretched world, where most commonly good and well disposed persons are with troubles tormented, with banishment punished, with losse of goods empouerished, & with all miseries ouerwhelmed: but the wicked are with delicious fare nourished, with goods enriched, with offices preferred, and for authoritie honoured: as *Dauid* in these words doeth bitterly complaine: *My feete were almost gone, and my treadinges had welnigh slipt. And why? I was griued at the wicked, when I saw them in such prosperitie: For they are in no perill of death, but are lustie and strong: They labor not like other men, neither are they plagued like other folke, and therefore pride compasseth them as doth a chaine, and they haue put on the garmēt of crueltie: Their eies are swollen with fatnesse, and they doe what they list: They marre other, and speake marueylouslie, yea, they blaspheme the most highest. And a little after: Behold these vngodly prosper in the world, and enrich themselves greatly: and I said, Then haue I clenfed mine heart in vaine, and washed my handes in innocencie. All the day long haue I beene punished, and chastened euerie morning: yea, and I had almost saide euen as they, but loe, then shoulde I haue condemned the generation of thy children. And therefore there must of necessitie bee another life after this, in which, according to the iust iudgement of GOD, euery man must receiue eternall and worthe recompence for their woorkes, bee they good or badde, eternall glorie, or eternall infamie: as *Dauid* in the same Psalme, vnto the comforting of him selfe and of the Church telleth vs in these wordes, *Then thought I to vnderstande this, but it was too harde for mee, vntill I went into**



## Of the second comming of Christ,

into the sanctuarie of God, then vnderstood I the end of these men: Namely, how thou hast set them in slipperie places, and will make them fall downe into desolation. O how sodenly doe they consume, vanish, and come to a fearefull end, yea even as a dreame are they when one awaketh! Lord when thou raisest the dead, thou wilt despise their image. And besides, especially it agreeth to the diuine iustice, (after all good workes or bad committed in this bodie) that all bodies knit with their soules do rise, and receiue that which they haue deserued. Which thing *Esaie* most plainlie doth signifie in this manner: *All flesh shall come to worship before my face, saith the Lorde: And they shall come forth, and see the dead bodies of men, which haue done wickedlie against me, their worme shall not die, & their fire shall not be extinguished, &c.* And *Iob* in plaine wordes doeth witnesse, that those bodies which we now haue, we shall receiue againe. For thus hee saith: *I know that my redeemer liueth, and that I shall rise in the last day from the earth, and shalbe clad againe with my skin, and in my flesh I shall see God whom I my selfe shall beholde, & my eyes shall beholde him, and none other. Then (as Esaie witnesseth) shall death be vtterlie deuoured, & the Lord God shall wash away all teares from euerie face, and will take the reproch of his people from the earth, because the Lord hath spoken it. Neither (as Iohn saith in his Reuelation) shall there be death any more, nor weeping, nor crying, neither any more griefe, because the former things are past.*

*Esaie. 66.*

*Iob. 19.*

*Esaie. 25.*

*Apoc. 7, 21.*

*Proofe from the  
diuine trueti.*

Moreouer, the Lord God is not onelie iust, but also trueth it selfe. And therefore all those thinges which by the Prophets and Apostles, through the instinct of the holy Ghost, he hath reuealed touching the ende of the worlde, the resurrection of the flesh, the last iudgement of Christ, the eternall life of the godly, and the eternal death of the wicked, which is to come, shall so certainly come, as nothing ought to be more certain vnto vs, notwithstanding that mans reason, and the doctrine of the Philosophers cannot sufficientlie conceiue the same. For if he be trueth, how can he lie? Or sith all which hath bene spoken afore of Christs coming in the flesh, of his death, and resurrection, of alteration of Empires, be sufficiently fulfilled: howe can wee otherwise thinke,



*a comfortable discourse.*

5

thinke, but that these things which of the ruine of the worlde, and of Christs eternall kingdome are reueiled vnto vs of our most mightie and blessed God, must likewise come to passe? Especially fith all which hath bin spoken, was to none other end spoken, but to proue this: and the summe of Christian Religion consisteth in these thinges,

Which demonstration going before, and true testimonies of holy Scripture, in my iudgement may suffice both to the strengthening of our faith, and cutting off al doubting of that noble comming of Christ our Lord to iudgement, of the end of this sinfull worlde, of the glorious exaltation of his Church, and the vtter damnation of the reprobate. Wherefore now I will endeuour by testimonies of diuine oracles, probable reasons and coniectures, to shew that the world cannot passe the time of sixe thousand yeeres.

CHAP. 2.

*That the worlde shall not endure aboue sixe thousand yeeres.*



*S*aint Augustine and manie moe of antiquitie, together with most learned men of our time & my maisters, excellentlie scene in al things, Philip Melancthon, and Regner Predin, a man of ripe learning and iudgement, Moderator of Groningham, haue been of this opinion, that that prophesie of Elias, concerning the worldes continuance sixe thousand yeeres, is without al doubt true and to be credited. Notwithstanding that Prophesie is not to be red in the holy Scripture, but in the bookes of the Rabbines, as in the first Chapter, and first booke *Abodazara*. Also in the fourth part of the *Thalmudic*ian worke, in the *Sanhedrin* booke, and last Chapter of the same, and other places, where that is alledged of the Rabbines for the true saying of Elias. The wordes are these: *Two thousand Vaine, two thousand the Late, two thousand Christ. And for our sinnes, which are manie and maruelous, some yeeres which*

*August. in his 12. booke against Ma.*

*Melan. in Chron.*

*Elias prophesie*



## Of the second comming of Christ,

*are wanting shall not be expired.*

*The time when  
Elias did pro-  
phesie.*

By which saying, the world is notably diuided into three ages, or speciall courses, and is shewen both when Christ should come, and how long the state of this worlde should continue. Two thousand yeares was the world without any Lawes, ordeined expresly by the word of God, which being finished, Circumcision, and afterward the Lawe was giuen, and a certaine gouernement, and true manner of worshipping God, was instituted by the word of God. But about the middle age of the world, when as three thousand yeares were past, to wit in the time of *Iosaphat* king of *Iuda*, & *Achab* king of *Israel*, did this diuine Prophet vtter this prophesie: by which he did signifie the true & certaine time of *Moses* gouernement, and of the comming of the *Messias* or sonne of God, which should manifest himselfe, preach & be crucified of the Iewes: and shewed that almost a thousand yeares did remaine, before Christ should come, and the Gospel begin to be preached, & about two thousand yeares after his comming, the world should perish and come to nought. Now sith according to this prophesie of *Elias*, the euent hath proued two thousand yeares to haue bin past before Circumcision, and manifesting the lawe, and two thousand also to haue passed when Christ came (for vntill the thirtieth yeare of Christes age, at which time Iohn did prepare the way of the Lord, & Christ began to accomplish the will of his Father, did the fourth thousand continue) it is to be thought vndoubtedly, that now in the olde age of the world, the euent will aunswere to this Prophesie: and that as in the middle and flourishing state of the world, God carried *Elias* by a fire Chariot into heauen: so in the end & vanishing time thereof, he wil exalt vs with himself into the Celestial habitation, of which no doubt *Elias* was a figure constituted of God. But (as *Elias* saith) *Some yeeres shall be wanting.* For the Lord God, because of wickednes, shall hasten his comming, so that 6000. yeeres may not fully be expired. Which Prophesie was vttered by *Elias*, through the holie Ghost, & is

*Elias a figure of  
the alteration of  
the godlie.*



is no fiction of the *Rabbines*, as are many thinges in those Thalmudician bookes, and may in my iudgement be confirmed by the answer of *Vriel* the Angell, vnto the demaundes of *Esdra*s, although *Hierome*, and those which followe him, doubt hereof. But *Theodore Bibliander*, in the explication of *Esdra*s his dreame, doeth say, that *Hierome* did rather imitate the rashnes of the Iewes, than probable reason: and prooued by many most plaine argumentes, this fourth booke to be *Esdra*s owne booke propheticall & diuine: and saith, That maruell it is not though this diuine booke (because it most plainly telleth of the reigne and chiefest, lawfull, and everlasting kingdome of Iesus Christ, and also of the refusall of the Iewes, and conuersion of the Israelites vnto Christ the Lord) bee despised of the blinded Synagogue of the Iewes, which doe wilfully set themselues against their Sauour: and also addeth, that this booke is yet extant in the Hebrue tongue, and was translated out of the same. To this *Esdra*s (demaunding of *Vriel* the Angell, whether the time past, be greater than the time that is to come, or whether that which is to come, exceede the time past) the Angel doeth answer by two similitudes: and doeth shew vnto him first a burning fornace, and after ward, a waterie cloude, and saith: Marke whether the fire doe overcome the smoke, & the shewre the drops, or otherwise. To whom *Esdra*s saith: I see, Lord, that a very great smoke doeth passe away, I see also a great shewre to come pouring downe: but afterward I perceiue the flame to overcome the smoke, & the drops the shewre. Then saith the Angel: Now iudge of the continuance of the world. Even as first the smoke vanquisheth the fire, and the drops the shewre: so the yeres of the time past, shal exceede the time which is to come. But now, according to the computation of yeeres, it is euident that *Esdra*s liued about the third thousand and five hundred yeere after the worlds creation, and a while after *Cyrus* death. From which time, about two thousande yeeres are consumed. Wherefore wee doe see this Prophecie maruellouslie to agree with that of *Elias*, and the ende of the worlde to be nigh at hande.

The iudgement  
of Bibliander concerning the 4.  
booke of *Esdra*s.

The answer of  
*Vriel* to *Esdra*s.

The time when  
*Esdra*s liued.



## Of the second comming of Christ,

Psalme. 60.  
2 Pet. 2.

Coniecture from  
the fixe daies of  
creation.

Moreouer, because the holie Scripture doeth witnes, that a thousand yeres with God, is but as one day: and also that the Lord God fixe daies was occupied in framing the world, but the seuenth day rested: therefore *Melancthon*, *Osiander*, and others, haue put a great myserie in the same, and haue perswaded themselves, that from this number of daies, that saieng of *Elias* was borrowed: which me thinks is true. For euen as God in six daies made all things, and rested the seuenth: so by the ministerie of his worde in this life, within the compasse of fixe thousande yeeres hee will gather his Church, with which in the seuenth he will celebrate & keepe holie his euerlasting Sabbath. *Casper Peucerus* thinkes *Orpheus* to haue beene of this opinion, whose words *Plato* did thus recite:

*ἡνὶ ἐν γὰρ ἡξατάουσιν ἔσται αἰὼς.*

That is, *In the sixt age, or sixe thousand yere shall God destroye the worlde.*

Although in all the sacred Scripture there be no place as touching the determination of anie certaine time, more agreeing with *Elias* Prophecie, than that answere of *Vriely* vnto *Esdra*s, yet will we proue the same to bee most true, by things alreadie past, by the state of thinges present, and other tokes, as hereafter in their place orderly shalbe showne. Neither is it to be doubted, but that by the certaine prouidence, predestination, and wisdom of God, all thinges for his glorie, and the safetie of his Church, be maruelously maintained, and to farre other purpose than any man can imagine. And therefore vnder the chiefe histories of the olde Testament, we see our most blessed and mightie God to haue hidden great mysteries, to be types, figures, and shadowes of the life, death, resurrection, and reigne of Christ: as the storie of *Abrahams* offering of *Isaac*, of *Ioseph* the Patriarch, of the brasen Serpent, of *Sampson*, *Dauid*, *Jonas* the Prophet, which was three daies in the bellie of a whale. And so likewise some other learned men, very probably haue



haue reasoned, that Enoch being from Adam the seuenth, was a figure of the last iudgement, and of our ascending into heauen. For euen as the corporall death because of sinne forcibly did reigne and beare swaie ouer the sixe Fathers of the Church, to wit, ouer Adam, Seth, Enos, Kenan, Mahalael, & Jared, but vpon the seuenth, which was Enoch, could exercise no force or power at all: so likewise by the space of six thousand yeres, which time the world shal endure, death shal beare a sway, but in the seuenth thousand, which shal be the beginning of the celestial and euerlasting life, his force and sting shal be lost, he shal vtterly be abolished. To which thing *Iude* in his epistle had respect, which saith, that this Enoch the seuenth after Adam, did foretell of the last iudgement. Which iudgement is giuen of *Elias*, that he should be a type and figure of his owne prophesie. And it is said, that as *Enoch* in generation, so *Elias* in computation of yeres was the seuenth after Adam. For it is reported, that next vnto Adam, was *Methusalah*: next to *Methusalah*, *Sem*: to *Sem*, *Iacob*: to *Iacob*, *Amram*: to *Amram*, *Abia*: and to *Abia*, *Elias* the Prophet. Now if this account of *Elias* be altogether true (as many doe coniecture) there is no doubt but the Lorde God would in his wonderfull workes declared to his Saints and chosen, haue manie secreete mysteries, that in the consideration of them, wee might bee inflamed with desire of the celestiall and most blessed life. Here let vs consider, that before the seuenth thousand yeere, wee shalbe taken vp, to meete the Lord in the cloudes, euen as *Eliu* by a fierie chariot and horses was lifted vp to heauen.

Finally also the Euangelistes and Apostles call the time from Christs incarnation vntill the ende of the worlde, the last houre, or last times; Saint Peter saith: *Christ was manifested in the last times*: And to the Hebrewes Paul writeth: *Christ was once offered in the ende of the worlde*. Neither is this time of the Apostles therefore called the last, because that certainly the ende of the worlde was then at hande; but because, according to *Elias* distribution, it was the last of

Coniecture of Enoch by generation on the 7. from Adam.

Enoch.

Elias.

Enoch in generation, Elias in computation of yeres the seuenth after Adam.

The last houre of their daies.

1. Pet. 1.

Heb 9.

Why the Apostles call their daies the last daies.

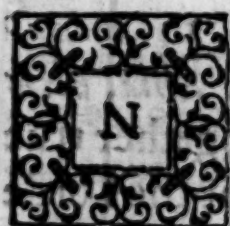


## *Of the second comming of Christ,*

the three ages of the worlde: which without all doubt they respected. Neither is it to bee deemed, that this prophesie was vnknownen to them, but rather that by Reuelation of the holie Ghost, it was singularlie renewed: and therefore they call indeede this last age of two thousand yeres, (in the beginning of which all prophesies and visions by Christ were fulfilled) the last times and houre. These now be the testimonies, and coniectures, by which I haue studied to prooue, (and haue satisfied my selfe) that this worlde shall not continue aboue the space of sixe thousand yeres. Now follow those things, by which I meane to shew, that the sixth thousand yere shall not be expired.

### CHAP. 3.

*That the world shall not endure sixe thousand yeres.*



Ow that the sixt thousande yeere shalbe shortened, it is apparant, and may bee prooued for orders sake, first by those wordes of *Elias* the Prophet aboue recited, in this manner: *And for our sinnes, which are manie, and marueilous, some yeres which are wanting shall not bee expired.* Which wordes doe not much disagree from those of Christ, where hee saith: *And except those dayes were shortened, all flesh shoulde perish, but for the electes sake they shalbe cut off.* And although there peradventure the Lorde doth properly speake of the ruine and ouerthrow of *Hierusalem*, (as may easily be gathered by the circumstances of that place) yet may it seeme that he would speake the same also of the vtter destruction of this worlde, because in that place hee giueth certaine and most euident signes thereof, (of which hereafter more at large) and also doth foretel both of the ouerthrow of *Hierusalem*, & by a certain cōfusion of words, of the worlds destruction: so that for the perfect vnderstāding therof, great iudgemēt is to be required. And because y former is a figure of that which is to follow,

Matt. 24.



followe, I perswade my selfe, that as well by the wordes of Christ, as by the prophesie of *Eliu*, it may be gathered, that for the elects cause, those miserable daies of the vtter ouerthrow, and ending of this wicked world, shal be shortned and cut off.

Others by probable reason endeouour to prooue the same, through consideration of the Sabbath day, which is a true figure of the eternal Sabbath. For in the law it was prescribed, that about the euening of the sixth day, the Sabbath should take his beginning, And therefore their coniecture is not vnlike to be true, which thinke that the eternall & super-excellent Sabbath of the Lord shall begin, not at the end of the last thousand yeere, but a little afore. Here be some other coniectures brought foorth, which willingly I passe ouer, & the rather, bicause I know the to be of no great force.

*Coniecture from  
the constitution  
of the Sabbath.*

But those tokens are diligētly to be marked, which Christ did foretell should goe before the consummation of the world: that by them we may the more certainly thinke and perswade our selues (time present and tokens foretolde being compared together) that the ende of the worlde hangeth ouer our necks. Among other signes (in my iudgemēt) the preaching of the Gospel is not the least, but most chiefly to be noted, as that by which all other tokens both going afore, and following, in those words of Christ are knowē to be true tokens of his comming. The words of Christ telling

*The preaching  
of the Gospel  
the chiefest signe  
of Christes com-  
ming to iudge-  
ment.*

vs how to know when the Gospel is preached are these: *And this Gospell of the kingdome shalbe preached through the vniuersall world for a witnes to al nations, & then shal the end come.* By which words the Sonne of God Christ doth plainlie teach, that about the time of the worlds destruction, the true and comfortable doctrine of Christ should be preached. By which is gathered, that the same was obscured, defaced, and almost not spoken of, by reason of false Prophets, afore that time.

*Matt. 24.*

And Christ said, *That in those daies should arise manie false Prophets, & by saying theselues to be Christ, should seduce manie.* Now what is more eident in these our daies? Hath not the true  
and



*Of the second comming of Christ,*

and sincere doctrine of free pardoning of our sinnes by Christ, lien hid these manie yeeres, and vnder the tyrannie of Antichrist maruelously bin obscured, & the Pope arrogantly vaunted himselfe to be Christ, or at least his Vicar? What promising of pardoning sinnes, and redeeming soules out of their fained purgatorie, by their wicked Bulles and blasphemous Masse? What idolatrie in worshipping, and impietie in receiuing Christ in the sacrament? Finally, what diuerse and diuelish superstitions haue bin practised, so wel is knowen vnto all men, that I neede not to reckon them. And now againe by the vnspeakeable grace and mercie of God wee plainly perceiue such a cleare light of the Gospell to shine ouer the whole world, that in spite of the Diuell, and all his adherents, it castes his beames ouer all nations. And therefore what other thing shall we looke for, but as Christ did foretell, a sodaine downfall of this wretched world? For if we reade either the holie bible of G O D, or historicall bookes of prophane men, we shall finde that God hath alwaies followed the ensample of a righteous Iudge, which afore he condemne a man for his offences, will first accuse him by witnesse: so God, before he sendes plagues and punishment for our transgression, doeth first put vs in minde of our wickednesse, by preaching of the Gospel, & declaring his diuine pleasure: that by consideration of our disobedience, we may turne to the Lord by repentance, and liue. First we haue a notable example heereof in *Noes* preaching, by whom the Lord God did first accuse the world of disobedience, before hee drowned the same for lacke of repentance. So likewise he did not bring the ten Tribes of *Israel* into captiuitie, afore he had sent *Esaie*, *Ose*, and other Prophets to call them from iniquitie. The like, a hundred, thirtie & foure yeres after, happened to the *Iewes*, when by the preaching of *Jeremie*, *Ezechiel*, and other Prophets of God, they would not beware of disobeying Gods maiestie. At the length many yeres being spent, our mercifull Father God almightie, sent first *Iohn Baptist*, after him, Christ his onely begotten

*God doeth first  
accuse before hee  
condemne.*

*Gen. 6. 7.*

*These ensamples  
are to be noted.*

*4. Reg. 24. 25.*



begotten sonne, then the Apostles, to call them to repentance, and to open the way to saluation in Christ, promised afore by the Prophets, then performed, and willing to be receiued, if they would imbrace him. But they were so farre from beleeuing them, that their preaching they loathed, *John* thy beheaded, Christ was crucified, and the Apostles either by shamefull death cruelly murdered, or at least, by yll intreating miserablie tormented. And therefore not vnderstandedly was that famous citie of so infamous a people, by the Romanes vtterly subuerted, and the Iewes made a praie to their enemies, and odious to all the world: which shame of theirs, and subuersion of their Citie (as *Daniel* afore, and our Sauour afterwarde did prophesie) do, and shall continue till the worlde haue an ende. After this, *Paul* preached to the *Colossians*, *Laodicians*, and *Hierapolians*, but they contemned and cared not for his wordes: and therefore (as *Orosius* witnesseth) the earth opened, and swallowed them vp. And hitherto also doeth that doctrine of *Paul* tend, teaching that the wicked sonne of perdition should bee discovered, and by the spirite of the mouth of God defaced, and afterwarde by the glorious comming of the Sonne of God vtterly destroyed. Now who is that same desperate sonne sitting in the Temple, as God himselfe, it is easie to bee knowen: and how by the preaching of the Gospell, he hath bin discovered, experience doth shewe: and wee hereafter at large will proue, that he is, and hath of long time continued the *Bishop of Rome*. Now sith wee behold his doctrine and authoritie by the force of Gods worde to bee so ouerthrowen, as they are iudged almost madde men, which seeme any waie to fauour him, what other thing can followe, but that God is readie to come vpon vs, and standes at our dores? And that not onely his haucie courage shall be abated, and his execrable cruelty altogether abolished, but also that the whole and vniuersall world, for all sinnes committed since the beginning, be accused, and so condemned to eternall tormentes: be-

*Iosephus. Aeg. sippus.*

*Daniel. 8.*

*The strange punishment of the conserners of the Gospell.*

*Orosius lib. 7.*

*cap. 5.*

*Earthquakes.*



*Of the second comming of Christ,*

cause wickedly they haue contemned the grace of God offered vnto them continually, and wilfully refused to tast the sweetnes of the gospel, and to forsake their sinnes and wickednes by repentance.

*Of other things  
following the  
preaching of  
the Gospel.*

*Math. 24.*

*Luke 21.*

Besides, Christ hath giuen manie other signes and tokens of his comming: as rumors of warres, famine, pestilence, earthquakes, and that countrey shall rise agaynst countrey, and that cruel persecution shalbe exercised: also, that in those daies shalbe signes in the *Sunne, Moone*, and *Starres*, &c. All which can not be tokens, vnlesse the preaching of the Gospel goe before. For signes, except they bee knownen, can not bee signes: because in all times, those aforesaide euils haue appeared, either more or lesse, and therefore of themselves cannot be signes. But when all those euilles immediatly after the preaching of the Gospel, haue come on heapes abundantlie vpon vs, and more than euer they did in any age long afore vs, no doubt they do prognosticate and foretell vs, of the consummation of this most wicked worlde. Besides, that these tokens which Christ did recite, doe foreshewe the worldes destruction, and not the subuersion of the Temple, it is apparent, because hee saith:

*An answer vnto  
certaine objections.*

*That people against people, and kingdome against kingdome shall arise.* Which thing was not doone afore the destruction of *Hierusalem*, that euer I coulde reade. For then, what kingdome against kingdome? What people against people? What, and how great warres were then? All which we doe not onely see to haue beene doone, but also to our payne feelee them, besides more greuous things not yet hearde of, but more to bee feared, and circumstances bring vs to thinke that more intollerable things are prepared to vex vs, both of *Turkes* and *Papistes*. And that also in the same place, (as appeareth) the Lorde vnderstood the last preaching, not the beginning of his Gospel, thence it is euident, because by and by hee adioyneth, *That the Gospel beginning to shine euery where, a visitation shall come, and the ende of all things.* Otherwise, if this place were to bee vnderstood of the first opening



opening of the Gospel by the Apostles, no doubt this ende had beene come many hundred yeres agoe. Besides, the Euangelist returneth to the former question of the Temple, and Hierusalems destruction, from whence hee digressed. Peradventure also the Euangelistes haue confounded these two, that not by the same words they might finish now that, now this particularly: because peradventure they were of this opinion, that they thought, that after the subuersion of Hierusalem, should immediatly followe the destruction of the world, whose end (as Christ said) should be so sodaine, as nothing could be more. But Christ our Lord coulde of his owne accord disioine those things, to make them darke for a time, which he would not haue to be knowen: and coulde make them manifest, when it were for his glorie, and our profite, at a time conuenient.

But to make of those tokens foretolde of Christ, any long discourse, it were a great labour, and peradventure tedious to the Reader, because the thing it selfe, and experience doe sufficiently prooue the signes, after the manifesting of the Gospell, to haue beene fulfilled: except onely those in the Sunne and Moone, & other Starres, as yet haue not appeared, which Christ doeth foretell, shoulde either shewe themselves a little afore, or in his very comming.

The *Mathematicians* and *Astronomers* iudgement notwithstanding is, that in manie hundred yeeres past, were neuer scene so manie Eclipses in the Sunne and Moone, nor yet so strange copulations of Planets, as will appeare within fewe yeeres: which no doubt are to threaten vnto vs dangerous & miserable daies, as hereafter shalbe shewed; Here I wil not speake of the prodigious Comets, and Meteors, which many times haue bine marked in this our age. Neither wil I call to minde the iudgement of *Astronomers*, and chiefest Diuines, vpon that Starre, which within these three yeres shewed her selfe certaine Moneths together, as the very Messenger and warner of Gods comming to iudgement: and the rather, because it seemed to be of the same

*Eclipses in the  
Sunne & moone.*

*Comets, Blasing  
Starres, Meteors.  
Of the strange  
Starre which  
appeared  
Anno 1572.  
and 1573.*



## Of the second comming of Christ,

nature and qualitie with that which foretolde the birth of Christ the King of the *Iewes*, vnto the wise men. Also I will in silence passe ouer the strange Earthquakes, which in our dayes haue happened in manie places (as of late at *Ferraria* in *Italie*) and in *Friseland*: the nature of which soile is least subiect to the same. But I beseech you let vs call to our remembrance, all those euilles, which as yet we doe as it were beholde, and haue tasted, not hearde of, doe see with our eyes, and to our great grieve suffer them continuallie. What a grieuous pestilence and plague these many yeeres, both with vs, and in other places hath reigned, and tyrannicallie doeth exult ouer all persons, and bring verie many to their graues, & according to the iudgement of the learned, which are in opinion, that it wil and must continue yet moe yeres) wil dispatch manie moe? What a long dearth of corne and great scarcitie of all things? What a multitude in the cause of Religion haue suffered the losse of life and liuing? What thefts and robberies on all sides, both on sea & land? What an infinite companie haue in cruel fight bin miserably slaine and murdered, in *France*, *Flanders*, and *Friseland*?

But I am troubled, and that greatly, to thinke vpon and recite the calamities, which *Friseland* by strange and vnaccustomed overflowing of waters hath felte: especially by the two latter, whereof the one happened in the yeere of our Lord, 1574. the 4. of Nouember, in which men and beastes in number infinite, were drowned, and was of such a great depth, as almost it might be called the *Frisian floud*. The other chanced in a more dangerous and worser time, 3. daies afore the feast of S. *Bartholmewe* in the yeere of our Sauiours incarnation, 1573. the which in many places brought more hurt to many men, than the former, because by the same, all corne on the ground and other fruite perished miserably: by reason whereof, great dearth and penurie ensued. So that in those countries it might well be saide, that those wordes of Christ were fulfilled, saieng: *The people shall bee at their wittes endes, at the roaring of the Sea and salte waters.*

Earthquakes.

Plague.  
Pestilence.

Dearth of corne  
and victuals.  
Persecutions.  
Robberies.  
Murders.

Strange over-  
flowing of waters.

The Frisian  
floud.

Luke 21.



*waters.* Wherefore let vs giue credite vnto those wordes of Christ, and let them bee vnto vs for most certaine tokens of the sodaine comming of our Sauour to iudgement.

There are besides these other signes of the oldenesse of the world, and of his ouerthrow: because we plainlie perceiue al things daily to waxe worse & worse, and to decrease in their vertue. The aire is oftentimes corrupt, sometime with vntimelie showres, sometime with vnprofitable drinenesse, now with too much colde, now with extreame heate. The fruitfulnessse of the field is not such as it hath beene afore time. Riches and substance we see consumed. The progenie of great and noble men we perceiue daily to be multiplied, but their patrimonie is no whit increased, but impaired by discord. By which it cometh to passe, that manie great men, and Lords, bende al their cogitations to the oppressing of their poore Tenants, and by often fines and exactions bring honest men to beggerie: and by the example of Pharaο, make slaues of their seruants and subiects: as though they were appointed of God to liue, not for the defence of the good, punishment of the wicked, and preservation of iustice: but to themselves, & to pamper their bellies with good cheere, and their backes with braue apparell. And therefore doe these Empires now shewe themselves to be as cankered and rustie yron, which in times past, were as bright siluer, or glittering golde. But I do not speak these things of true Noble men, and good Princes, which doe exact things necessarie to the defence of the Common weale, & for the conseruation of their Estates, which things without al controuersie, the worde of God doeth allowe them to haue. Now it is not to be doubted, sith for the sins of the people, such tyrannie is growen to the top, but these Pharaοes, with the sodaine destruction of the worlde, shall bee ouerwhelmed, euen as that Pharaο in persecuting the people of Israēl, (which for a time hee had with greuous yoke of slaueerie oppressed) was with al his host drowned

*Al things waxe worse and worse.*

*Oppression of the poore.*

*Great men forget their duty.  
Rom. 13.*

*From Pharaοs example.  
Exod. 14.*



## Of the second comming of Christ,

in the redde sea. The reason is not vnlike: hee is a figure, and the same God is now, which then was, readie to deliuer his people from calamitie, and to take reuenge on the wicked for their crueltie.

God sent the true  
light of learning  
before the prea-  
ching of the Go-  
spell.

An other great argument of the worlds consummation, is because al good artes and learning haue these fewe yeeres bene contemned, and Vniuersities, Schooles and scholasti- call discipline (which are the causes & fountaines of know- ledge) almost in euerie place come to decaie. For God in this last age hath shewed his singular and marvellous good will towards mankind: especiallie (in that so great bar- barousnesse of our predecessours, when all artes and liberal learning was hidde, and knowen to fewe, the Latine tongue polluted, small cunning in the Greeke) by raising vp some, as *Valla*, *Agricola*, *Erasmus*, *Melancthon*, and others, which with great studie and paine, haue brought all sciences and knowledge of the tongues to their puritie, and deliuered vnto vs a more easie way to attaine the perfect knowledge of them all: by which, almost all *Europe* is set free from rude barbarousnesse. Afterwarde, when our most bounti- full God had giuen vs such helpes to the vnderstanding of the scripture, by and by hee set on fire the Beacon of true doctrine, which of all other giftes and graces of God, is & ought to be imbraced as cheefest.

All giftes at the  
top of perfection.

Contempt of  
learning.

Contempt of Mi-  
nisters.

But by experience wee see these giftes of long time to haue beene at the full, and nowe decrease. For not that aduised iudgement, not that sharpenesse of wit, not that great industrie and exercise in studies are nowe, which haue beene. To this doth appertaine the marvellous contempt of all kinde of knowledge, especiallie of Diuinitie: *ὅτι οὐδὲν πρὸς τὴν αἰσθησιν*, that is, *Because it yeelds or gaines vs no viduals*. Al- so the small regarde of godlie and faithfull Ministers: by which they are brought to such pouertie, or almost begge- rie, that their wiues & childre must be inforced to liue vpon almes. But what is the cause of this miserie? Is not that in- tollerable tearing & spoyling of Church goods the chiefest?

Is



Is it not to be imputed vnto the Magistrates, whose care is such ouer Ministers, that they will not allowe them abundance of worldlie wealth, least happilie by possessing much, they tast of couetousnesse, the roote of all mischiefe, and so desire more, or else fall into riotousnesse, and so become Epicures? Or if that it bee not in their minde, they doe imagine themselues to be such Lordes of bodie and soule, as was of late that Romishe tyrant. This may very well without offence be coniectured, although it may bee, that their insatiable desire of worldlie promotion, which by riches, without vertue may be gotten, is the roote from which so diuelish fruite doeth proceede. How much better were it, if in these things a meane were obserued, and that Churchmen had therewithal to liue honestly with keeping hospitalitie: and if that which were thought too much for them, were Christiāly bestowed either on those which liue in povertie, or carefully reserued to some other good vse? For as plentie bringes pride and hautinesse of minde: so pouertie ingendreth contempt, not only of Ministers, but of the Ministerie also: which being disdayned for lack of preferment, mens cogitations wil be so turned, that rather they had to binde their sonnes to some seruile occupation, than bring them vp in liberall sciences. By which must needes followe, not onlie the great scarcitie of learned men, but also grienous want of godly Ministers, and so consequently, the miserable state, and ouerthrow of the Church.

Nowe what remaineth, but that wee certaine lie persuade our selues, that these are plaine and euident signes and testimonies of Gods great displeasure against vs, for despising his ministers, whose contempt hee neither can for his holinesse, nor will for his iustice, suffer anie time, as the manifolde miseries and plagues that be euerie where, do shew vnto vs. And as the Son of God Christ said before, that after the preaching of the Gospel, destruction shoulde follow: I hope the time is so farre frō being deferred, that it

will

*Romishe tyrannie  
newly practised,  
Ambition.*

*Contempt of the  
Ministerie.*



*Of the second coming of Christ,*

will speedily come vpon vs. For it cannot be, but that the prophesie of Christ should be true: which could not bee, if those daies of barbarousnesse, and ignorance of true Religion (which we are like to fall into) were not by his speedie coming preuented.

Matth. 24.

*The daies of se-  
curitie.*

*Small punishmēt  
for offending.*

*Atheists floure.*

*Hypocrites a-  
bound.*

*Good Gospellers  
no doubts.*

Moreover, wee should thinke the worldes foundation to bee worne out, and the same to bee falling vpon our shoulders, when we sensibly perceiue our selues to liue in those daies, whereof Christ foretolde, saieng: *The coming of the Sonne of man shall bee, as were the daies of Noe. For then were men eating, drinking, marrying, and were married, vntil Noe entred the Arke. And they perceined nothing, vntill the floud came, and overwhelmed them all: and such shalbee the coming of the Sonne of man.* By which no doubt the Lord would signifie, that in the later daies there should be a marueilous securitie, whereby there should arise not onely vnspeakeable wickednes against God, but also a lamentable disorder and confusion in Commonweales for lack of discipline. Now, if we will compare time present, with that which is past, and set the manners of all men before our eyes, we shal perceiue wickednes to haue come to his ripenesse, and to raigne almost without controlment. For notwithstanding God, through his vnspeakeable mercie, in these later daies hath giuen vs his Gospel, whereby we should frame our affections according to his will, and liue in vnitie and peace with all men, according to his word: what desire of righteousness, or zeale in religion is there to be found? Yea, who is not in Christianitie either colde, or carelesse? Manie desire to be religious, and thinke they are so, if onely for a fashion they frequent Sermons, and come to ordinarie Seruice, and Ceremonies, supposing themselves for doing so, to be sufficientlie religious, although their hearts doe burne with desire of transitorie things, and they swell, through the poyson of al vngodlinesse. Manie also thinke, they doe maruelous wel, in making the doctrine of Loue, Peace, and Vnitie, the occasion of Strife, Contention, and Heresie: and suppose they doe



doe serue God verie well, if knowing some of a contrarie opinion, though not in the chiefeſt point of Religion, they doe with wordes condemne them, and with curses commit them to the Diuels punishment: themſelues in the meane while, in a certaine ſpiritual pride, gotten through a vaine opinion of learning puſt vp, doe (reſting vpon the authoritie of others, not with argumentes anſwering to Gods word) take heart at graſſe, their aduerſaries oftentimes defending the better part, and more agreeable to the pleaſure of the higheſt. And yet forſooth muſt this ſo great iniurie and ſhameleſſe reproche bee called (not the ſpिरite of ſinne, but) a godly zeale. O dangerous daies and diueliſh behauiour! Some there be alſo, which thinke well of themſelues, & would be numbered among the number of good Goſpellers, becauſe they haue learned without knowledge, buſily among their pots to inueigh againſt the Papifticall ſuperſtition, themſelues being vniuſt theeues, oppreſſours, and moſt wicked Rouers: ſuch as at this day, men call the *Guiſians*, worſe (ſpeaking after the manner of men) than ciuill Papiftes. What ſhould manie wordes doe? Wee plainly now perceiue greateſt vice, for chiefeſt vertue to bee counted: and thoſe men, through a fayned ſhewe of ſimplicite, to be moſt commended, which of all other for impietie, ought moſt to bee diſpraiſed. For craftie and deceitfull, are wiſe; couetous, good husbands; prodigall, liberall; and rich men are deemed the beſt men. Theſe haue promotions, and though by wicked meanes they attaine them, yet *Dives clarus erit, fortis, iuſtus, ſapiens, etiam & Rex, & quicquid volet*, as Horace ſaid: *The rich man ſhal be noble, valiant, vpright, wiſe, yea and a king, and what he will.*

Against the diuelliſh zeale of the worldly wiſe.

No feare of God, nor care of good men.

Horace, lib. Serm. 2.

And another,

*Aurea nunc verè ſunt ſacula, plurimus auro  
Venit honos, auro conciliatur amor.*

Ouid lib 2. de Arte amandi.

Now are the braue and golden daies, now fame with gold we gaine:  
And gold can ſhew vs many waies, mens fauour to attaine.



## Of the second comming of Christ,

And

Propertius in  
his 2. booke.

*Auro pulsa fides, auro vanalia iura,  
Aurum lex sequitur, mox sine lege pudor.*

By gold the faith of some is weake, and lawes are bought with gold:  
Law seekes for gold, & straight (vnmeete) our name by it is solde.

And

Horace lib. 1.  
Epist.

*Scilicet uxorem, cum dote fidemq, & amicos,  
Et genus & formam Regina pecunia donat.*

Yea, wife with wealth, and faith, and friends, and kinne with comely hue:  
Doth Monie Madam, Prince and Queene, most mortall men endue.

And Boetius:

Boetius, lib. 2.  
ante Profam, 3.

*Vnde habeant cura est paucis, sed oportet habere  
Per scelus atque nefas, pauper vbique iacet.*

How they do get, few folkes do care, but riches haue they must,  
By hooke, or crooke we daily see, that weake to wall are the ust.

These & the like vices haue Poets & Philosophers in their  
daies: when wickednes did but spring, (as themselves haue  
testified) reprehended. And therefore is our Lorde God ear-  
nestly to be desired, that all these euils by his speedie com-  
ming, may haue an end. For although all maner of wicked-  
nes in this age, haue ascended maruellous high, yet are they  
not so come to the top but that more strāge vngratiousnes,  
& wonderful deceits, & more horrible confusions in Com-  
mon weales through euil gouernement of them, may to the  
griefe & vexation of good men be seene, than euer were. For  
we see continually that many through their cogging, pra-  
ting, pride, & flatterie, with out al honestie, learning or Chri-  
stianitie, in hope of profit and preferment, prickt therevnto,  
beat their braines, and bend all their studies, to be gracious  
in their eies, which sit in chiefeest place aboue other men. By  
which it commeth to passe, that for a time they are well ac-  
cepted, euen of the best.

An admonition  
to Princes.

But good Princes can smel them out, & will banish them  
their companie, persuading themselves, that that friend-  
ship is not of continuance, whose end and ground is not  
the setting foorth and increase of vertue. Wherefore it is

to



to be wished, that al Christian princes would carefully commit these wordes of Christ to continuall remembrance, saying, *You shall know the by their fruite. Doe men gather of thornes, grapes; or figges of thistles?* And againe, *A naughtie tree cannot bring forth good fruite.* For those wordes of Christ are to be understoode not onely of false prophets, but also of al men, and especiallie of such as beare authoritie. And therefore ought a good prince thus to reason with himselfe: What goodnesse may be looked for at their handes, whose delight hath alwaies beene from their youth in wickednesse? How can it be? Sith vnto a vile nature, not regenerate with Gods holie spirite, a wicked custome and delight, as it were another nature, is adioyned? Is this mixture commendable? Nay truely. If to this diuillish behauiour, dignitie and honor (which seldome make vs better) be linked, what can be looked for els, but euen prodigious monsters, hurtful to al mē, and execrable before God? According to that: *Asperius misero nihil est, dum surgit in altum.* For their great preferment, is the greatest punishment that may be. And whether that

Against the preferment of the wicked.

*(Nulla fides, pietasq; viris, qui castra sequuntur, Vanalesq; manus: ibi fas, vbi maxima merces,*

Lucan. lib. 4.

No faith nor feare of God haue they,

which doe the warres pursue:

Their handes are giuen to sell and spoile,

their gaine they call their due.)

Of Lucane speaking of warriours brought vp in spoiles and wickednes, be altogether false: which vndoubtedly wee beleeue, hauing learned the same by reading, & experience, to be true: and yet in this place wee confesse the same to be spoken somewhat Hyperbolicallie. Besides, how can they be profitable to their princes, to their Countrey faithfull, & carefull of keeping iustice, and the Lawes: which in all their life haue beene faithlesse to the King of Kings, & so far from any care of keeping of Iustice, that they neuer had anie sure knowledge of the same? What agreement or good

The preferment of the wicked, bringeth the miserie of the godlie.



*Of the second comming of Christ,*

Ouid. li. i. Fast.

mixture can fire haue with water? Hotnesse with coldnesse? Equitie with vnrighteousnesse? How can it be, that men should haue a care of that Countries prosperitie, in which they are strangers, and is not their native soile? Againe, can men drowned in voluptuousnesse (whose studie is *Quarere et absumant, & absumpta requirere certant*: To seeke that they may *may spende*, and strine to finde that naughtilie is spent: *φιλαργυριοι & φιλαυτοι*, ambitious, and louers of themselues,) with honestie preferre the Princes prosperitie, before their owne priuate profite; and the common-weales good, before their owne gaine? So that to place these men in authoritie, is it not to yeelde the simple sheepe to the crueltie of rauening wolues? These men, O vertuous Princes (if stories of all times were noted) should appeare of all troubles the authours in euery common-weale, the ouerthrowers of euery kingdome, alwaies betrayers of their Princes, as might be proued by many examples, and those not farre fetcht, were it my minde to fraight my booke with histories. Wherefore O ye Princes & Rulers of the earth, which desire (as in deed you ought) to be the parentes of your people, vse greater heede, & more iudgement in chioosing them, which either shall be of your counsell, or beare authoritie in your names: for the common felicitie doeth most redound to your glorie.

Luke 16.

And also bee you alwaies readie and prepared, then to giue an account of your stewardshippe, when the King of Kinges ( whose vassall is euerie Monarch ) shall come: of whose sodaine comming, out of the worde of God, here I giue true and certaine tokens. For if then he shall espie his beloued sheepe (of which, if but one be founde, which was lost, the whole troupe of Angels reioyce) by your negligēce and fault, to be committed as a pray to wolues and wicked beasts, euill shall it be with you: and then without al doubt in his rage, he will cast you headlong into hell and extreme darkenesse. The almightie God by his holie spirite & grace, graunt vnto all good Princes, and their Counsellors, wisdom and prudence from aboue, that in deede they may be  
the



the good lights, both in establishing that which is profitable for their people, and executing of iustice: and preserve, defende, and keepe them, and all his elect from destruction, to the glorie of his name, and felicitie of his Church, Amē.

Finallie also, out of the seventh Chapter of *Daniel*, a notable coniecture of the sodain comming of the Sonne of God, may be taken. For in that Chapter be described foure Monarchies of the world, and where, and in what nation they shall be from time to time, vntill the resurrection of the dead. By which, the endes of the ages of this worlde may after a sort bee noted. *But these Monarchies beeing destroyed, there shall spring (saith Daniel) a mightie kingdome, mightier than those immediately before it, and shall change the religion of Christ, and shall haue wonderfull successe, and shall wage battell with holie men.*

Now, what kingdome he vnderstandeth, it is apparēt by the euent, which is, the Turkish Empire. But (as the Prophet saith) *Putabit quod possit mutare tempora, &c.* He shall thinke that he is of power to alter times, and lawes, but iudgemēt shal come, and he shalbe taken away, his power shalbe weakened, and come to nought.

*Of the successe of the Turke.*

These wordes doe plainly inough declare that an alteration sodainelie shall be in those daies, when the Turkish Empire doeth come to the highest, and promiseth himselfe an euerlasting dominion ouer all the world. And straightway shall that most comfortable day shewe it selfe, in which the Sonne of God shall raise the dead, & render to his Church, life, and eternall glorie: but the wicked he shall cast headlong into euerlasting torments. With this prophesie let vs compare the times of our predecessors, and our owne together, and we shal evidently perceiue the Turke to haue preuailed mightilie against the Christians, and to possesse not onely all *Asia*, but also a great peece of *Europe*. And (that I may vse the words of *Lactantius*) *Perē vorauit omnem terram, leges nouas statuit, Rempublicam suam fecit, nomen imperij sedemq; mutauit: that is, The earth in deede he hath deuoured, new lawes he*

*Epito. diuina. instit. cap. 11.*



## Of the second comming of Christ,

hath established, the Common weale is to himselfe impropriated, the name and seate of the Empire he hath changed. Also what successe within this few yeeres he hath had, it is wel knowen. A great part of *Hungarie* he enioyeth: from the *Venetians*, he hath taken *Cyprus*: nowe from the King of *Spaine*, *Tunecum*: and (as I heare) whatsoeuer he hath enioyed hitherto in *Africa*, is taken from others: and as yet he is in armor, with all warlike prouision, with shippe and souldier, prepared against the Spanish King, and threatneth vtter destruction to all the worlde. And therefore we doe plainly perceiue, the state of these times maruellously to answer vnto the prophesie of *Daniel*. And it appeareth (if by probable reasons anie thing may of likelihoode bee gathered) that the Turke, through the ciuill dissentions of people, & continuall warres of Princes, to the ouerthrow of the Gospel, by the Popes setting on, will subdue all kingdomes. But I trust the Lorde G O D by his speedie comming, will bring to naught these endeuors of Turke and Pope, against his Church, and will cast that beast with the little horne, which hath mightely increased, and all those yngodly and dragonish Kingdomes arising from the Sea, and that false Prophet, into that fornace which burneth with fire and brimstone.

### C H A P. 4.

*Manie reasons, and probable coniectures  
from the course of time.*

**H**itherto by meane diligence, I haue recited those foretokens of the enduring of times, which Christ hath taught vs. And also I haue shewed other signes & coniectures out of Gods worde, and condition of the time that nowe is; by which wee may know the oldnesse, and the sodaine finishing of times: to which, when they come to passe, the Lord comandeth vs to look back, & to lift vp our heads. For therby the Lord God declareth his most ardent good will towards vs, in that hee would not signifie y day & houre, but foreshewed the tokes going



going immediatly before the same. And therefore, sith by these it is manifest, that it is the expresse will of our Saviour, that out of the written worde of Christ, wee should with all diligence search out the last time of our redemption: I doubt not but I shall doe a good deede, and gratefull both to God and his Church, if I vtter forth some cogitations of mine, fetcht from the course of time, yet agreeing to the holie Scripture, for the prooffe of this opinion about the speedie conclusion of time. Not that I am in that minde that I thinke these to bee demonstrations, which through a necessitie of that which is to come, must needs bee, but as probable things so long to be imbraced, til we learne more certaine. And therefore in these and in like things, I submit my selfe to the better iudgement of the Church, and of the learned: and I perswade my selfe, that these and other singular prognostications which followe, whereby somewhat nigher I approach, than as yet I haue done, to shewe the so-daine comming of the Lord, shalbe so farre from terrifieng of the godly, that the consideration of these things will be most pleasant and comfortable.

But yet I take not vpon me (as afore also I haue protested) to know the day, which Christ saith himselfe: he doeth not know, (as he like a man beareth the office of an Apostle,) For the signes foretolde we may know, but not the day and houre: not the very moment of his coming, but the tokens of that moment doe wee search out, as farre forth as it is lawfull for man so to doe.

The holie Scripture euerie where maketh some collation betweene the first Adam the sinner, and the Sonne of God Christ our Saviour the seconde Adam: also betweene the flood, and the vtter overthrow of the world, euen as Christ doeth signifie in these words, *Et erit sicut in diebus Noe, &c.* And it shalbe as in the daies of Noe, &c. Wherefore I fell first into this consideration, & afterwards from one to another, into those which ensue: Whether the times past in equalitie of the same number answered alike. For the Lord God hath ordained

Note the Authors wordes are not certaine, and true demonstrations, but probable coniectures,

Rom. 5.

1. Cor. 15.

Matth. 25.



## *Of the second comming of Christ,*

ordained all things by a singular and euerlasting wisdom: and experience doeth teach by a certaine concurring of the starres, that in such thinges a great likenesse of times is woont often to happen: as in the birth of Isaac, and of his offering, which is a figure of Christ, there is a great consent of the times. For from Isaac, vntill Christ were two thousand yeeres fully expired. But when from Adam orderly vntill the flood we doe consider the yeeres of the generations of all the fathers, and gather them all into one summe, laying aside the false computation of *Eusebius*, and others (following the Greeke translation of the seuentie interpreters) from the first yeere of the worldes foundation to the flood, are iudged to be a thousand, sixe hundred, fiftie and six yeeres. From this number the yeeres of Christes birth, vnto this present yeere a thousand, five hundred, seuentie & five, doe differ eightie & one yeere, if truly that number were filled. But I doe not thinke the world shall continue so long, that the latter the time should in number exceede the former, for manie coniectures which followe: but what may come to passe the Lord knoweth.

Likewise Moses is a figure of Christ, That marvellous deliuering of Israell by Moses, out of the handes of Pharao, is a figure of the victorie of Christ, which on our behalfe hee hath by his death on the crosse and resurrection from the dead, obtained against the deuill, and death. And the whole gouernement of Moses, is a shadowe of Christs kingdome: the ouerthrow of the Iewes and destruction of Hierusalem, is no doubt a token of the worldes ouerthrowe. And here wee shall see a wonderfull consent and agreeing of times: that so by things past we may looke for the event of things to come, vndoubtedly by the singular prouidence, counsell and ordinance of God. For no other reason can I render, sith I cannot perswade my selfe, that these thinges can by chance so wonderfully agree together. First, by the true account of yeeres, it is plaine that from the comming out of *Egypt*, and publishing of the Lawe, vntill the natiuitie of Christ,

*The birth of Isaac and Christ. From the birth of Isaac vntill Christ, 2000. From the creation of the world vntill the Flood 1656 yeeres. An application of the time of Moyses government, of the deliuerie of the Iewes from the hands of Pharao, of the Iewes, and destruction of Hierusalem, with the time when Christ came into this world, vanquished Sasan, and redeemed mankinde.*

*From the comming out of Egypt, and publishing of the law*

Christ,



Christ, are numbred a thousand, five hundred, & nine yeeres. Now if the yeeres from the natiuitie of Christ vntill this time, in which Christ began again to be borne to the world, & to be brought into the light as it were through the preaching of the Gospel, by *Luther*, and other famous men, were numbered, they are in sum a thousand, five hundred, & seuentene. Againe, from the departure out of *Aegypt*, vntill the death of Christ, the yeeres are accounted to be a thousand, five hundred, fortie & two. And this number also doth maruellously agree with that generall persecution in *Germanie*, made by *Charles* the fift, & the Pope, which happened in the yeere, a thousand, five hundred, fourtie and seuen: So that these numbers of yeeres being compared together, will be found not much to differ in quantitie of number.

But from these poore mentions, I will goe higher to those things which especially doe agree to our purpose. It is manifest that *Moses* gouernement, vntill the destruction of *Hierusalem* by *Titus*, did stande in all, one thousand, five hundred, eightie and three yeeres. Neither is it to be doubted of any, but that that destruction and wasting (of *Hierusalem*) is a manifest figure of the last ruine of the worlde. And therefore doth our Lorde speake of these thinges together, and saith: *Those daies were like the dayes of Noe*, in respect of manners, and the securitie of mans life. Now at length, what shall wee gather of these thinges? That the terme of the worldes destruction should agree with the former number of yeeres of *Moses* gouernement? Which not the sonne of an Emperour, or chiefest Monarch, as was *Hierusalem*: but the Sonne of God, much mightier than all Emperours, an euerlasting King can bring to naught. Which thing *Melanchthon* seemeth plainely to point at in the life of *Vespasian*, in his *Chronicles*. And the like reason is here, which is in the former comparison of numbers, if things to come may be gathered by things past alreadie. The figure doth altogether in this place agree, and the chiefest signe of Christes comming, to wit, the preaching of the Gospel hath gone

vntill the natiuitie of Christ.

1509.

From the birth of Christ, vntill the bringing of the Gospel into light by *Luther*, 1517. yeeres.

From the comming out of *Aegypt* vntill the death of Christ, 1542. yeeres.

From the birth of Christ vntill the cruell persecutiō of Christians in the daies of *Charles* the fift, 1547.

From *Moses* gouernement, vntill the destruction of *Hierusalem* by *Titus* 1583. yeeres.



## Of the second comming of Christ,

afore, and we do sticke in the middest of all the other foretold calamities, and euery yeere expect more miserie.

The iudgement  
of Astronomers.  
In the yeere  
1583. a great al-  
teration in the  
world is to be  
looked for.

Cyprian Leoni-  
sius of the  
strange coniu-  
ction of Planets  
in the yeere 1583.

Finally also, the Astronomers write (if euery skilful man in his owne facultie is to be credited) that the starres in the beginning of the thousand, five hundred, eightie and foure yeeres, (which almost together doeth agree with the number aboue mentioned) doe threaten verie fearefull and horrible thinges, either a grievous alteration of Empires, and other woonderfull thinges: or else an vtter destruction of this worlde. The wordes of Cyprian Leonitius, a Bohemian, a most excellent Mathematician, in a certaine booke of Prognostications, for twentie yeeres, from the yeere sixtie foure, to the eightie foure, be these: *Anno Domini 1583. Mense Maio, &c.* Which is, in the yeere of our Lord 1583. in the moneth of Maie, there shal happen a great coniunctio of the superiour planets in the last end of Pisces: after which straightwaies in the yeere eightie foure, shall ensue a wonderfull mixture of al the planets almost in Taurus, about the end of March, & beginning of April.

And which is more, a litle after that shalbe seene an eclipse of the Sunne, in the twentie degree of Taurus, about the head of Algol, a most cruell and hurtful fixed starre, gouerned by Venus, which shalbe linked to five planets in Aries, sending towarde the west. Here (sayeth he) must we watch: and I thinke it meet that all earthlie cogitations bee cast off, least wee bee destroyed being vnreadie: for this great coniunction is of all, the last which shall happen in the ende of waterie Trigon, and waterie Trigon shall haue an ende, and bee turned into fierie Trigon. Neither any more in the space of eight hundred yeeres, the ende of the waterie Trigon shalbe nigh. But because about the ende of waterie Trigon, this monarchie shall beginne, it is likely, that the same also in the ende of the same Trigon, shall haue an ende, sith the Sonne of God himselfe Iesus Christ our Lorde, euen in the ende of waterie Trigon, tooke vpon him the nature of man. For sixe yeeres before his most glorious natiuitie, the same verie coniunction in the extremitie of Pisces and in the beginning of Aries, happened. Neither came the like since that time, but when Charles the Great held his empire, which was in the yeere

Waterie Trigon.

Afore the birth  
or first comming  
of Christ, a water-  
ie Trigon.



yeere of our Lord, seven hundred, eightie, and nine. And now the se-  
conde time, such a great and strange coniunction shall come: which  
vndoubtedly doeth foreshew the other comming of the Sonne of God *Afore the second*  
and man, in maiestie of his glorie: at which time we must render an *comming another*  
account of our life and conuersation. And a little after he saith, *Trigon.*  
But vnder Charles the great, the ende of the world could not be, be-  
cause at that time, five thousand yeres were not expired. But now  
the operation of this great coniunction continuing, the number shall  
tende to fixe thousand yeres: which agreeth with the holie Prophet,  
affirming that this world should stand fixe thousand yeres: fro which  
summe of yeres, the Sonne of God shall take somewhat, saieing, The  
last time, for the elected of God, shalbe shortned. But if there  
remained yet an other coniunction of the former planets, like to the  
first, then should there be required almost eight hundred yeres moe:  
which added to the times of this great coniunction, doe make the  
number of fixe thousande, and almost foure hundred yeres, which is  
plaine against that prophesie. These coniectures, howso euer they  
are, I thought good to recite, which doe agree with the learned pro-  
phesies of most auncient Astrologers. Hitherto Cyprian, which  
also by his Latine verses doeth shewe that olde and com-  
mon prophesie, turned into Germanicall rythme, by John  
Stoffler, which also aboue nineteene yeres agoe, I haue heard  
recited by Melancthon. The wordes in the Germaine tongue  
are these:

**Lawlent funffreundert achtzitchacht,  
Das ist das Jar, das ich betracht,  
Weth in dem de Welt nirt vnder.  
Geschicht doch groz mercklich wunder.**

The Latine verses are these following:

**Post mille expletos à partu virginis annos,  
Et post quingentos rursus ab orbe datos,  
Octogesimus octauus mirabilis annus  
Ingruet, is secum tristia fata feret.  
Si non hoc anno totus malus occidet orbis,  
Si non in nihilum terra fretumque ruet:**



81  
*Of the second comming of Christ,*  
*Cuncta tamen mundi sursum ibunt atq; rectorum*  
*Imperia, & luctus undiq; grandis erit.*

In English thus.

When after Christs birth there be expired  
Of hundreds, fifteene yeeres, eightie and eight,  
Then comes the time of dangers to be feard,  
And all mankind with dolours it shall freight:  
For if the world in that yeere doe not fall,  
If Sea and Land then perish ne decaie.  
Yet Empires all, and kingdomes alter shall,  
And man to ease himselfe shall haue no way.

Now by this it appeareth how the number of yeeres  
of Moses gouernment, which endured a thousand, five hun-  
dred, eightie and three yeeres, and of this yeere, a thou-  
sand, five hundred, eightie and foure, (in whose beginning  
that prodigious coniunction of the Planets in the ende of  
waterie *Trigon* doth happen,) agree together: so that the  
quantitie and number of the times foretolde, the signes  
and starres seeme to agree together, and without all doubt  
to portende the same thing. In like manner may we bring  
forth other comparisions of time, which by reason of like e-  
uent agree together woonderfully. Of which this one is  
not of the least weight: To wit, the same time from the na-  
tiuitie of Christ, vntill the ouerthrow of Hierusalem is al-  
most equall with that, when *Luther* first of all set himselfe a-  
gainst the *Popes indulgences*, and beganne to preach the Go-  
spell, to this yeere eightie and eight, in which, or about the  
same, by this maruellous ioyning together of Planets,  
which shall bee foure yeeres before by the singular proui-  
dence of God, so direfull destinies of the worlde shall meete

From the birth of Christ vntill the destruction of Hierusalem 73. yeeres.  
From the bring-  
together. For from the birth of Christ, vntill the destruc-  
tion of Hierusalem, are numbred seuentie and three yeeres:  
and from the time when *Luther* and others first beganne to  
preach Christ and his Gospell, vntill the eightie and eight  
yeere, are accounted seuentie and one. The number is iust  
with



with that before, and speaking allegoricallie, then may Christ be saide to be borne againe, when as his doctrine, so long by Papisticall dreames darkened, and fonde illusions so deeply buried, is as it were borne anewe, and doth cleerlie shine among vs. But if those yeeres from the birth of Christ, vntill his preaching and suffering of death, with that generall persecution done by *Charles* the fift and the Pope: and againe, those yeeres from the death of Christ, vntil the destruction of *Hierusalem*, with these yeeres which came since that generall persecution, vntil the 88. yere, were compared: we shall see also, that in number of yeres they do not much differ. For betweene Christs birth, and his preaching, there was 30. yeeres: and so to his death, 33. yeeres, and somewhat more. But from that 17. yeere, when the Gospel began to shine againe, vntill the 46. yere in al, when *Charles* the Emperour began to arme himselfe against the States of the Empire, so to abolish the doctrine of Christ, are numbred 29. yeeres. Againe from the death of Christ, to the overthrow of *Hierusalem*, there was 40. yeeres. And from that generall persecution, which happened in the fourtie & fixe yere, vntill the eightie and fixe yeere, are accounted fourtie yeres: which in the middle yere betweene the eightie foure, when that exceeding strange vniting of the Planets shal appeare, and the eightie eight, about which time that coniunction shall take his full force.

Moreouer, I finde that these times, in which those two wonderfull coniunctions did appeare, fixe yeres before the birth of Christ, and in the daies of *Charles* the Great, and the third and last, which shall happen before the full expiring of fixe thousand yeres, the thousand, five hundred, eightie, & foure being at hand doe fill the same number. For *Cyprian* *Leuiticus* doth write, that that other vniting of Planets in the time of *Charles* the Great, chaunced in the yere seuen hundred, eightie and nine, after the natiuitie of Christ. If to this number so manie moe were added, the yeeres would bee one thousande, five hundred, seuentie and eight.

*ing of his Gospel into light by Luther, vntill the yere 1588. are numbred 71.*

*From the birth of Christ vntill his first preaching 30. yeres. & from his birth to his death 33. yeeres.*

*From the preaching of the Gospel, by Luther, vntill the persecuting of the same by Charles the Emperour, are counted 33. yeeres.*

*From the first appearing of the warre Trigon, 6. yeres before the natiuitie of Christ, vntill the second, 793. yeres, from the*



## *Of the second comming of Christ,*

*second to the last  
789. both which  
summes set toge-  
ther, make the  
full number of  
1584.yeeres.*

Now if to these were added those fixe yeeres before Christ was borne, when the first of these three coniunctions hap- pened, there shall arise (counting from the Natiuitie of Christ, as it were from an effect of the former coniunction) the same number of yeeres in full quantitie agreeing with that dreadfull yeere, eightie foure, aboue a thousande five hundred: onely that first, from this last, which is to come, differing those fixe yeeres before Christs birth.

I confesse my selfe not to bee skilfull in Astronomie, al- though I doe greatly esteeme that Arte (if it bee soberly v- sed, and not vainely abused:) which some, because they are not acquainted therewith (as commonly it happeneth) doe not onely despise, but also with euill wordes, because it is a- bused by some, deface. But if the writing of *Leonitius*, and which was a great while before his time, *Iohn Stoffler*, and other Astronomers iudgements of those rare Coniunctions of all the Planets in the ende of waterie *Trigon* be true: (as certes I belecue, and verily perswade my selfe) I say plainly, it is a thing greatly to be marvelled at, that those collations of times (in which the Lord God either hath bestowed sin- gular benefites vpon his Church, and also wi l bestowe, or altered kingdomes, and will alter) by such a certaine woun- derfull equalitie, & quantitie of numbers should aunswere betweene themselves, euen as those reasons of Astrono- mers in euerie respect haue done. Of which it is euident- ly gathered, that the Lorde GOD by a singular proui- dence and eternall counsell, doeth guide and gouerne all things. And also it is plainely to be seene, that he hath made the Starres, and the course of them to bee as it were clockes of his eternall counsell, and governments of such thinges in his Church, and Common weales, euen as the Lord God also doeth witnesse himselfe, that those lights in the Firmament of heauen should be for signes of times, & daies, and yeeres.

*Praise of Astro-  
nomie.  
Gen. I.*

And therefore from these thinges doe cunning Astrono- mers fetch their coniectures, because through a certaine order



order which the starres do keepe, they haue by long vse obserued verie many thinges, that so from a true obseruation of principles, they may bring forth generall coniectures, whose euents doe maruellously agree together. And that there is a certaine order, or a true course of the starres, that wonderful agreeing together of yeeres, continually in great alteration of kingdomes, & Religion, which hath bin marked, is a great prooffe: as by that which is already spoken, may, and hereafter shal more plainly appeare. Truly, as often as I consider these things, I am not only exceedingly troubled in mind, but as it were compelled to beleue, that that especial time of the end of this worlde is nigh at hand: because the Lord among other things also hath giuen vs certaine tokens, to wit, that afore his comming, there shal be a darkening of the sunne and Moone, that the qualities of the heauens shalbe troubled. By which wordes no doubt hee would signifie, that the whole Firmament of starres shoulde be altered, and as it were threaten a destruction.

CHAP. 5.

*An application of histories, and other testimonies, with a short repetition of that which is spoken.*



Herefore, in my iudgement herein is conteyned a wonderfull mysterie, yea greater than maye be vttered by anie mortall man, in that our mercifull Father (if anie credite may be giuen to *Mathematicians*) to these three times betweene those two thousande yeeres of the last age, which (according to *Elias* Prohesie) were appointed to Christ, hath annexed the same Coniunction of all the Planets, vnder the same signes. Because, if these Mathematicall obseruations, together with that agreement of times alreadie spoken of, were compared with the Prophecies of the Prophets of Christ, and of Paul, we shall finde a marvellous consent of all these thinges. Which thing by the Prophetes,  
by



Three especiall  
times to be noted

*Of the second comming of Christ,*  
by Christ, and by the Apostles, the Starres signifying the  
same through the vnspeakeable loue of God towards his  
Church, is therefore done, that these three times, as it were  
by a most necessarie obseruation, should be marked, to wit,  
about what time Christ tooke vpon him our nature; also a-  
bout what time, by the comming of Antichrist, the true do-  
ctrine of Christ was obscured, and that sonne of perdition  
obteyned the chiefe place in the Church and Empire of the  
worlde; and finally, about what time that glorious coming  
of the Sonne of God to iudgement is to be looked for. But  
that we may the beter open these things, let vs consider after  
what manner the euentures of those two former times haue  
happened, in which the same constellation of the Starres,  
according to the opinion of *Cyprian Leuitius*, did come, that  
of those two past, we may the better iudge of that most ioy-  
full comming of the Sonne of God, to all his elect, and may  
certainely perswade our selues, that he wil make haste, and  
come shortlie, and with speede; and also let vs consider that  
time, in which the same constellation shall appeare againe,  
which was twise afore, & in multitude of yeres (as is aboue-  
saide) is like those past.

Of the comming  
of Christ into the  
flesh.

*He*

Gen. 49.

Dan. 9.

When the godly about Christes time did see, that the go-  
uernment should bee taken, not onelie from the stocke of  
*Dauid*, but also from the *Jewes*, and translated to straunge  
Rulers, to wit, to the house of *Antipater the Idumite*, no  
doubt they supposed that Christes comming into the flesh,  
was then at hand, and the rather they did so think, because  
*Iacob* the Patriarch had long afore prophesied, that *The scap-  
ter should not be taken from Iuda, nor the Captaine from betweene  
his feete, vntill Silo came, or he which was to be sent.* And also  
those seuentie weekes of *Daniel* drewe wel to an end, which  
being expired, the Ruler of the people should shew himselfe.  
Neither did that vndoubted hope deceiue the godlie: for  
the Sonne of God Christ at that time tooke our flesh vpon  
him truelie and indeede, he was a sacrifice for our sinnes, &  
rose from death for our deliuerance, so that those prophe-  
cies



fies were fully expired, & tooke their effect. And that then al the *Iewes* thought their *Messias* should bee borne, which they dreamed should be a mightie monarch, & rule ouer the world, *Suetonius Tranquillus* doeth euidentlie shew in the life of *Vespasian*, the fourth Chapter.

Likewise Saint Paule did foretell a most certaine argument of the comming of the sonne of perdition. For in the time of Paul, there were some in so wicked an opinion, that they thought the comming of the Lorde euen then to bee nigh at hand: whom Paule endeouoreth to bring from that errour, teaching that the Lorde should not come, before that wicked man, an enimie to God, were first reuealed, and that he should not be reuealed, except first that ancient and present Empire of Rome were vtterly abolished. Which thing he doeth signifie in these words, saying: *Hee onely which keepeth, let him holde presently, vntill he be taken away, and then that wicked man shall be disclosed.* *Hierome* folowed the same sense, writing vnto *Algasia*, in this manner: *Qua causa sit, &c.* That is: You know very well what the cause is, that *Antichrist* now presently commeth not. He will not plainely saie, that the *Romane Empire* must be destroyed, which the gouernours thereof suppose shall continue for euer. Whereof it is, that according to *Iohns Revelation*, in the forehead of that purpled harlot, there is written a name of blasphemie, of euerlasting Rome. For if hee had plainely said, *Antichrist* shall not come, except first the *Romane Empire* be abolished, a iust cause there might arise of persecuting the *East Church* which then was. And a little after he saith: The *Romane empire*, which now keepeth all nations in subiection, must be ouerthrowen, and then shall *Antichrist* come, the fountaine of iniquitie. The same doth *Tertullian* obserue in his treatise of the Resurrection of the flesh: and *Lactantius*, in his seuenth booke, and 25. Chapter of institutions.

But if wee would compare the prophesie of Paul, with the deedes of *Charles the Great*, wee shall find that prophesie in those daies maruellouslie to haue taken effect, and then the ancient Empire of the *Romanes* altogether to haue come

*Of the comming of Antichrist.*

*2. Thes. 2.*

*Hierome vnto Algasia.*

*Tertullian. Lactantius.*

*Charles the Great.*



18  
Of the second comming of Christ,

to naught, and the title of the Empire, which was the image of the beast, to be translated to the Frenchmen, and Germanes, and afterwarde by litle and litle especiallie to haue come to the Pope of Rome, which at that time began plainelie to shew himselfe to be verie Antichrist, & that damnable child. Because he was not onelie content to bee *imperator*, or the head of the vniuersall Church (as *Phocas* before aboue two hundred yeeres had appointed him) but also the Lorde of Lordes. For *Charles* now being annointed & crowned Emperour by the Pope, (because he had luckilie ouercome *Desiderius* king of the *Longobardians*, which ambitiouslie sought the Emperourship of all *Italie*) and afterwarde his sonne *Lodouicus Pius*, from whence also hee receiued that name to bee called *Lodwike the godlie*, the *Romanes* granted vnto him the gouernement both of Rome, and of manie other prouinces: and this hath *Raphael Volateran* in the Acts of *Pipin*, and of the Emperours, faithfully committed to posterities by writing. So the power and malice of the Bishops increasing by litle and litle, the whole world came vnder their subiection, and all Emperours, Kings, and Princes became as it were their Clients, or (as I may say) their vassals; and they yet in name, the seruants of slaues: but in deed as it were chiefe Monarches of all kings seruing at their becke. Of these we haue a notable testimonie of that most noble and worthie *Salisburgan Archbishop Eberhardus*, which about the yeere of our Lord 1240, in the open councelles of the King, is reported to haue spoken these wordes ensuing: *Flamines illi Babylonia regnare cupiunt, &c.* That is, Those Babylonian priestes desire to raigne, equals they cannot abide: they wil not leane off vntill they haue troden all thinges vnder their feete, and sit in the temple of God, and bee exalted aboue all that which is worshipped. Their desire of riches, and thirst for preferment, is vnsatiable. The more you giue to a conetous man, the more hee gapes. Shewe your finger, and hee will desire the hande. Through libertie wee are all the worse. He which is the seruāt of seruants, coueteth to be the Lord of Lords, as if he woulde be God himselfe. The holie assemblies and meetings of

Platina.

Krantz, 2. cap.

18.

Gaguinus lib. 4.

Lib. 7. Anne.

Joan. Auen. in

exēplari Ingol-

stadij impresso,

Anno, 1534.

fol. 684. & 685.





of his brethren yea of his Lords, he condemneth. He is in feare; least he be compelled to giue an account of these things which daile hee doeth more and more against the lawes. He speaketh wonderfull things, as if he were God. New deuises are in his minde, whereby hee may appropriate the Empire to himselfe. He changeth lawes, his owne he establisheth, he abuseth, he spoileth, deceiveth, slayeth. This man of perdition which is called Antichrist, in whose forehead it is written, I am God, and cannot erre: he sitteth in the Temple of God, and beareth swaie farre and wide. But as it is in holy Scripture: He which readeth, let him vnderstand. The learned shall vnderstand, all the vngodly shall doe wickedlie, and shall not perceine. And a little after, *Romani maiestas populi &c.* The maiestie of the Romane people, which sometime ruled the whole world, is taken from the earth, and the Empire is returned into Asia. Againe, The East shall beare sway, the West shall be in subiection. The kingdome shalbe augmented, the chiefe power of things, by manie shalbe scattered, diuided, diminished, I will not say, to the, ciuill dissention for euer is sowne, neither shall we perceine the ende of bloudie battels. The Emperour is a vaine appellation or name, and is onelie a shadow. Ten kings are together, which haue diuided the worlde, sometime the Empire of Rome, not for the defence, but destruction of the same, &c.

A description of  
Antichrist.

Finallie also, euen as the Pope in power and authoritie hath increased, so likewise in blasphemies and impietie hath he abounded: insomuch that at length he hath vsurped the power of God, inuerted the face of all true Religion: and defiled the same with his filth: which thing no wise man can denie. Therefore doeth he sit in the Temple of God, challenging to him selfe the authoritie of the highest: and as Paul speaketh, boasting himselfe to be God, as may be prooued by the Decrees and Decretals of the Popes, if any man thinke we say not the trueth. Heare what his most impudent fauourers on his behalfe haue reported: The Pope (say they) is called as it were wonderfull, from *Papè* the interiection of wondering, because he is Christes vicar and Gods, whose the fullness of the earth is. And Iohn Andr. vpon this worde Pope,

The blasphemous  
arrogancie of the  
wicked Pope.



## Of the second coming of Christ,

The Pope is all  
in all, yea the de-  
uil and al.  
2. Dist. 44.



Diuision of the  
Empire of Rome

In the Proemie of Clement speaketh thus: *Papa dictus est quasi Pater patrum, &c.* The Pope is called as it were The father of al fathers, hauing onely the fulnesse of power. Also Thomas of Aquina saith, That in spirituall matters, and temporall, he hath the chiefe degree, as well as Peter the Apostle. At a word, they make him a mungrel, as partly God, and partly man. They call him The spouse of the Church, the mother of the faithfull, which cannot erre, whose voice is heauenlie, even as Peters was, and therefore that he is the chiefe Iudge: whose wickednesse, as the murders of Samson, the theft of the Hebrues and adulterie of Iacob, are to be iudged of none: for there is one & the same seate (say they) both of God and the Pope. The Popes will is saide to be a heauenlie will, and therefore is of power to change the nature of things, to applie that vnto one, which belongeth to another, and of nothing to make somewhat. Are not these and such like rules of the Canonistes, formallie recited, maruellous things, which with blasphemous and wicked lippes, vnder the Popes person, according to Daniels prophesie, speake against the God of Gods? And as the Occidentall Empire of this Pope, in the time of Charles the great, was diuided from the Orientall; so likewise the Empire at Constantinople, which sometime was called also the Orientall Empire of Rome, afterwarde was greatly diminished by the great Turke and Sarasins, whose power afterwarde increased more and more, and that mightilie. Afterward, a little before the reigne of Cardus Cabus, cofen to Charles the great, the Tartarian Turkes, by occasion they were requested to assist the Persians against the Sarasins, obteyned all Asia: and these embrasing the Mahometicall sect, at the length came to be of great power. So that these two wicked and Antichristian kingdomes tooke their beginning, when the Roman Empire in Phocas time and Heraclius, was impaired, and in the reigne of Charles the Great, the Empire almost subuerted, they dailie more and more mightilie increased in this weake & diuided kingdome, whose feete were become partly of iron, and partly of earth. Afterwarde by lies,  
back-



backslidings, and slaughter, (which are the properties of *The properties of Antichristians.*) their ruling and religion was confirmed, & the Saintes of G O D, by mingling earthlie with heauenlie things, were vexed: as Historiographers, and the Chronicles of *John Suensine* euerie where doe witnesse: and therefore both of them by the glorious comming of the Lorde, shalbe abolished, and shall receiue one and the same destruction.

If therefore to the consolation of all the godlie, & confirmation of our faith, the holy Ghost hath had a great care *Of the comming of Christ to iudgement.* to deliuer vnto vs by the Prophetes, certaine foresignes, by which might be coniectured, when the comming of Christ in the flesh was nigh at hand: whose comming shoulde yet before the world, be base and verie simple, and yet of sufficient power to saue our soules from the heauie curse & displeasure of God: and if the holie Ghost hath bene so careful in giuing to the Church, and the chosen of God, certaine signes and tokens of the comming of Antichrist: no doubt he did the same, that the better they might shunne & forsake all his vnttrue teachings and blasphemies, by the help of Gods word. And therefore hath the holy Spirit of God bene the more diligent to shew to the Church manie & manifest signes of the Lords comming to iudgement, that so he might driue vs from all securitie of this life, and wake vs out of the deep sleep of our deadly finnes, least by the speedie comming of the Lord to iudgement, we sodeinly perish: and that in al afflictions, with which the Church is continually vexed, we might haue a sure trust and confidence in the mercie of God. And therefore the Sonne of God himselfe in the last preaching before his death, through a great good will, gaue vs manie signes, and earnestly charged vs, taking his parable from the Figge tree, that beholding those tokens imminent, we should carefully and readily attend the comming of our Bridegroom. For that comming, to all the godlie and chosen of the Lorde, shall bee ioyfull and comfortable. *The ende of the seconde comming of Christ.* In which the Sonne of God shall appeare in



## *Of the second comming of Christ,*

power mightie, in glorie wonderfull, and shewe himselfe to his foes terrible, to vs comfortable; to them seuerer, gentle to vs; to them a iudge and condemner, to vs an aduocate and redeemer; to them an enimie and destroyer, to vs an assured friend & defender: so that he shall recompense them with fire continuall among the diuels, but vs he shall reward with his fauour perpetually in the societie of Angels, & celestiall habitation. And therefore doeth *Isa* call that day of the Lord a great day, and terrible (to the wicked) when all from the worlds creation, shall be made to stande before the tribunall seate of God,

*A briefe rehear-  
fall of the fore-  
mentioned tokens.*

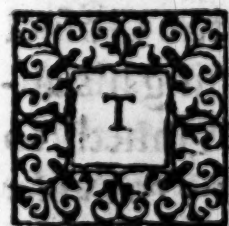
Above I haue shewed, that the chiefeft signe of the coming of the Sonne of man was the preaching of the Gospel, which *Paul* termeth the spirite of the Lordes mouth. Also I haue declared how that signe is euident in these daies, and that Antichrist by the breath of the mouth of the Lord, is ouerthrowen and strangled with *Linnen*, as *Sibyl Erithraea* speaketh (that is, with interpretations of holie Scriptures, imprinted in paper made of *Linnen*) it is manifest to al godlie men, and instructed in true religion. Now what other thing remaineth, but the consummation of the world, and that glorious comming of the Lorde, by which that wicked and damned sonne shall bee abolished, according to Christes wordes? Hitherto that Coniunction of all Planets which was a little before the birth of Christ, and in the time of *Charles* the Great, in the beginning both of the Tarkes tyrannicall dominion, and the Popes Antichristian religion, which shall ensue verie shortly, doeth belong. As if the Lorde woulde say: Beholde the chiefeft signe of my coming: according to my promise, the preaching of the Gospel is come already, you see the power of Antichrist my sworne enimie is greatly weakened, nowe shall you see the signes in heauen, which foretolde my former comming in the flesh, and the comming of my aduersarie, by which you may gather my coming, wherby I wil vtterly abolish his vsurped gouernement, and abandon him from the godlie,  
to



to that bottomles pit of Hell. And therefore take you heed, & be circumspect, for the time of your deliuerance is at hande. Neither can we doubt (sith the starres are of the Lord God created for signes to vs) but that that maruellous coniunction of the planets doth foreshew a wonderful and incredible alteration of al things. And what other change may we looke for, I pray you, but euen the vtter destruction of the world, and the triumphant appearing of the Lorde? For the fixe thousand yeere, which is the last day, draweth to the euenning: course of times, and their foretolde agreement, declare the ende to be at hand: the preaching of the Gospell shineth, the Pope of Rome by the breath of the Lorde perissheth, and we are in religion colde, carelesse, & contemne his Preachers, which the Lorde God cannot suffer long to goe vnpunished. Also this fearefull inclination of the stars, the dailie talke of warres, the direfull ciuill contentions, the lamentable dissention in religion, the great plagues, the miserable hunger, the strange tempestes, the wonderfull risings of the Sea, and other signes, which manie times haue come after the preaching of the Gospell, & dailie doe more and more increase, are out of all doubt the euident signes of the worldes speedie ouerthrowe, and hastie comming of our Lord Iesus Christ the Sonne of God to iudge the quick and the dead.

## CHAP. 6.

*Of the fifteene hundred yeeres after the Apostles times, vntill the last iudgement.*



Here are besides these, manie other verie sweet & probable coniectures of the sodain comming of the Lorde to iudgement, which conteine manie and profitable instructions, and will be wonderfull and strange perchaunce to manie, for the small consideration they haue of them: which if they were wel weyed, might bring vs into a great admiration of Gods prouidēce.

*No state of Common weale of perpetual continuāce. Plato 8. Polit. Arist. 5. Polit.*

It



## *Of the second comming of Christ,*

It is wel knowne to all the learned and not doubted, but all  
gouernements, according to the princes of Philosophie,  
*Platoes* and *Aristotels* doctrine, haue their certaine conclusi-  
ons. And it may be for truth, that euery five hundred yeeres,  
there happen wonderfull alterations both in religion, and  
commonweales: as there appeared three in Moses king-  
dome. For from the coming out of *Aegypt*, vntill *Salomon*,  
there was about five hundred yeeres: from thence, vnto the  
captiuitie of *Babylon*, other five hundred: and from the re-  
turning vnto the last subuersion, five hundred moe. Which  
last periode doeth greatly agree with those seven weekes of  
*Daniel*, because they are in number foure hundred, foure-  
score, and ten yeeres. And therefore by a brieft marking of  
the times and things brought to passe, we will make it cui-  
dent, that the last five hundred yeres fro the Apostles time,  
fully should be expired in this Monarchie of the Pope, which  
now threateneth a great ruine, and perchaunce, an vtter  
downefall about the eightie eight, and ninetie three yeere,  
the former inclinations of the Starres, and other ensuing,  
foreshewing direfull things euen vntill the sixth thousande  
and one hundred yeere. Which Monarchie is called of *Iohn*  
in his Reuelation, *The image of the beast*, by reason of a cer-  
taine likenesse it hath with the olde Monarchie, which by  
the like tirannie against the Christians, and manner of go-  
uernment by their Ecclesiasticall Senate, and by their secular  
power (as they say) to the satisfieng of their mindes, in op-  
pressing the Christian veritie, through all the worlde they  
doe exercise. So that by a great and infallible supposition,  
it may bee gathered, that the noble comming of the Sonne  
of God is nigh at hande: sith the preaching of the Gospel  
now goeth before, by which this Monarchie hauing his au-  
thoritie from the Dragon at length ruinous beginneth to  
stoupe, but can not vtterly be abolished, according to *Pauls*  
doctrine, vntill the Lord come for altogether. For by histo-  
ries we know *Iohn the Euangelist* to haue liued longer time  
than anie of the Apostles, and to haue written his Gospel at  
*Ephesus*,

Euery five hun-  
dred yeeres there  
happeneth some  
notable thing, in  
euery Common-  
weale.

Three notable  
alterations in  
the Jewish Com-  
monweale.

Seven weekes of  
*Daniel*.

The Monarchie  
of the Pope.

Apoc. 12.

*Iohn the Euan-  
gelist*.



*Ephesus*, and afterwarde when as none of the Apostles were, *Eusebius*

no, not manie daies afore living. It is well knowen, that he was sent of *Domitian* into the Island *Pathmos*, where he committed his Reuelation to writing, and that was about the daies of *Traian* the Emperour, which the hundred yeere from Christes natiuitie beeing adopted by *Nerva*, came to the Emperiall throne, from whom, for causes ensuing, I will begin to recite three notable chaunges and alterations, both in Religion, and in the Empire, which differ one from the other, according to the true account of yeeres, but five hundred yeeres a peece.

*Traian the Emperour.*

*The wonderfull things which hapned in the hundred yeeres from the natiuitie of Christ vntill the daies of Traian the Emperour.*

Now these hundred yeeres from the birth of Christ, vnto the time of *Traian*, being expired, so strange things and miraculous both in the Church and common-weales happened, as from the beginning of the world, such & so great neither haue, neither shall come to passe, except onely in the comming of the Lorde, at what time hee shall call the dead before his tribunall seate, that so the whole vngratious worlde may bee brought vnto perpetuall shame, and the vertuous to euerlasting glorie. For first our Lorde and Sauiour Christ was borne of a virgine, perfect man, the *Messias* promised to the Patriarkes, the Sonne of one substance with his eternall Father, by whom God hath made of nothing, all thinges both in heauen aboue, and in earth below, & redeemed mankind, which was fallen, from sinne and wickednes. For in the behalfe of vs all, hee hath suffered a most reprochfull death vpon the crosse, to the end that death and the diuell being vanquished, he might rid all beleeuers from eternall death, and the intollerable yoke of Satan. He hath also risen like a conquerour in glorie from the dead, & ascended into heauen, that he might prepare a waie for vs to his almightie father, whose anger by his righteousness hee had appeased, and reconciled him to vs.

*The birth of Christ.*

Finally also, at the feast of Pentecost God miraculously, and without meane (according as it was long afore promised by the Prophets) did powre out his holie spirite full of



## Of the second comming of Christ,

The Gospel persecuted, doeth prosper.

all grace and goodnes, vpon his Apostles, that in all nations they might be able to glorifie God, and in euery language declare their message of glad tidings: which mangre the deuill & his adherents, (notwithstanding the outragious cruelties of *Nero* and *Domitian*,) was by the Apostles preached, & published thoroughout all the world.

The alteration in religion which happened in the time of *Traian*.

*Traian* the Emperour no Roman, but a Spaniard borne.

Apoc. 7.

The reigne of *Nero*.

I minde not to prosecute euery thing particularly which hath happened in common-weales frō the birth of Christ, vnto the hundred yeere after the same, at which time *Traian* first receiued the Emperiall diademe, least by meanes, (contrarie to my purpose) I enter into the discourse of too long and tedious a historie. Amongest other thinges, those wordes forespoken of Christ and the Prophetes, touching the ouerthrowe and vtter destruction of the Iewes and *Iherusalem*, are fulfilled: and also vnder *Traian* the Emperour there happened a great alteration in religion. For although the Empire was of Rome, yet was not the Emperour a Romane borne, but a Spaniard, and adopted to that dignitie, by *Nerua*, which was a Romane. And therefore by these it plainelie doeth appeare, that the Apostles being dead, there was now a new face of the Church, and that nothing so beautifull as the former, and also a newe state of Empire presignified of Iohn in his Reuelation, because that *Traian* was the eight from the seuenth, who was *Nerua*, which was the seuenth from *Nero*, the last of the stocke of *Casars*, from whom Iohn beginneth to number the seven Kings, which were the seven heads of the beast. And therefore he saith: *Bestia, quam vidisti, fuit, & n̄ est*: that is, *The beast which thou sawest, was, and is not*: that is, The Romane Empire, is, but not such an Empire, as that was which came of the stocke of *Casars*: and decaied when *Nerua* died. And now in the time of *Domitian*, of those seuen, fve were dead: but the seuenth which was *Nero*, was not yet come. And, *Cum venerit, oportet eum breue tempus manere, nec diu imperare*: *When hee cometh, hee must tarie a short time, and governe but a while*: which also came to passe, because he reigned but one yeere



yeere and three moneths. But *Trasan* was the eight a Spani-  
arde no Roman borne, and adopted by the seventh. Where-  
fore to the purpose saith the Angel to *Iohn* in this manner:  
*Bestia qua erat, the beast which was, so wit, the R. mane Empire, Et*  
*non est, and is not the Romane, but a Romane Spanish Empire, Is oc-*  
*saus erit, He shalbe th. eight from Nero, Et e septem est, And is*  
*of the seventh, so wit, adopted of Nerua.*

The first period.  
Apoc. 13.

Wherefore because of this alteration in the Empire and  
mournfull countenance of the Church, by reason that her  
chiefe Rulers and Apostles were dead, wee will here begin  
to account the first five hundred yeeres, euē vnto the daies  
of *Heraclius* and *Phocas*, which chaunced in the 602. & 604.  
yeeres from Christes natiuitie. About which time *Boniface*  
the thirde was confirmed vniuersall Bishop of al the world,  
and manifested the forerunner of Antichrist, as likewise  
*Gregorie* the great, not manie yeeres before had pronounced  
of the Patriarch of *Constantinople*, which ambitiouslie sought  
to bee Primate, or chiefe Bishoppe of the rest. About this  
time the Romane Empire was much weakned, & the Turke  
began to be of power.

Boniface the  
Pope.

The first periode may well be referred to the Church of  
Christ, in whose beginning as it were, shee suffered a most  
griuous persecution of the Romane Empire, that cruell  
and bloudie beast, and had manie godlie and learned men,  
which entered moste dangerous and continuall conflicts  
for the ouerthrowe of heresies, and yet notwithstanding by  
little and little manie Ceremonies were brought into the  
Church, by which at length she was maruellously polluted:  
the chiefe bringer of those ceremonies into the Church  
was *Gregorie* the great, vntil *Boniface*, by the helpe of *Phocas*,  
did plainly declare himselfe to be Antichrist in deede.

*Gregorie* the chie  
fest bringer in of  
ceremonies into  
the Church.  
*Boniface* the ve-  
ry proportion of  
Antichrist.

From this time, vntil the reigne of *Henry* the fourth, wee  
reckon the second period of five hundred yeeres: in which al  
Papisticall superstition, idolatrie, blasphemie, orders of  
Monkes, power of the Pope, with the chiefe Senate of Car-  
dinalles, did aboue measure increase, and in the time

The second period.  
In the second five  
hundred yeras af-  
ter Christes nati-  
uitie all ceremo-  
nies superstition,  
idolatrie & wic-  
kednes came to  
of perfection.



## *Of the second coming of Christ,*

of *Henrie*, that impietie came to ripenesse, euen as also afterwarde did the Turkes tyrannie and blasphemie. Before, about a two hundred and fiftie yeeres, numbering from *Phocas* the Emperor, which also haue their ende, to wit, in the daies of the Emperors, the Pope of Rome was licensed to be a ciuill Magistrate, receiued his chiefe authoritie from *Pipine*, and afterwarde from *Charles* the Great, and *Lodouike* the godlie, and was indued with many prouinces, and adorned with double power, or with both swordes of ruling the Spiritualltie (as they say) and Laitie, which he obtained vnder the pretēce of Religion: and therefore *Iohn* in his Reuelatiō giueth to this beaſt two hornes like vnto the Lambe. About which time both the Turkish Empire (as in his place it is saide) dailie increased, and the old Romane Empire continually decayed, and was diuided into the Orientall and Occidentall Empire. Yet notwithstanding the Occidentall Emperors in respect of the other, had full power to create, and confirme what Bishops they would. But in the time of *Henrie* the fourth that order was altogether changed: because the Bishops at the length had brought vnto theſelues all power and authoritie, both of ordeyning and choosing Bishops and Emperors too, and made a newe Ecclesiastical or Cardinall Senate, to the which was giuen full power, to choose whom they would to the Papacie, the Pope being dead, and reserved to theſelues all authoritie of choosing and crowning Emperors. Against this vnſpeakable ambitiō & mighty power of the Pope, did for the mainteining of his Imperiall authoritie, according to the decree of his father *Henrie* the black, though in other things he did ouermuch submit himſelfe to the popes authoritie, *Henrie* the fourth ſtoutlie (as became a good Emperour) reſiſt. For which cauſe, afterwarde Pope *Hildebrande* otherwiſe called *Gregorie* the ſeuenth, a wicked and infamous Magician, did excommunicate him, and rayſed greates and grieuous warres againſt him by others, in ſo much that diſplacing him, hee choſe a newe Emperour named *Ralfe*,

to

*The Pope licensed to be a ciuill Magistrate.*

*Apocal. 13.*

*Lanf. de ſacra Virg. De inuention. Lib. 4. cap. 10. The Emperour Henrie the 4. reſiſteth the pope and his vſurped authoritie Krantz. lib. 5. Cap. 8. Blondus. Krantz. li. 5. c. 7 What hapned in this ſecond and third periode is more particularly ſhewed in the Chapter immediately following. The laſt period. In the 3. period of ſixe hundred yeeres the Pope had full authoritie to doe what he liſted.*



to whome hee sent a crowne of golde, with this inscription: *Petra dedit Petro, Petrus diadema Rodulpho*. But at length vanquished by *Henrie*, hauing lost his right hand, he died miserably.

But *Henrie* being dead, when as now the second periode of five hundred yeeres, from the time of *Phocas* was perfectly finished, the vngodly Pope by his crafte and subtiltie at the beginning of his reigne obtained easilie of *Henrie* the fifth (too wicked a sonne for so godlie a father) all his desire. So that that diuine Reuelation of *Iohn* did fully take effect, because that image of the Beast with two hornes *Apoc. 13.* doeth exercise all the power of the former Beast, and calleth all Kinges his sonnes and slaues, and earnestlie doeth keepe the manner of the Gentiles in all kinde of idolatrie, onely hauing altered the name of things. Lastly also to this image of the beast by the Dragon (because he speaketh like a Dragon) that power is giuen, that he may quicken the other image of the Beast, that is this Germanicall Empire, which rather ought to be termed a shadow of the olde Empire, than an image of the same. For the Pope did giue life to the image of the Beast, by his election. For vnlesse the Pope did confirme the election, none was worthie of the name of an Emperour. Therefore vnder the pretence of the keyes of the kingdome of heauen, this vngracious fellow hath maruellously abused this power of the Dragon: which power, now by the preaching of the gospel, through the grace of God, doeth threaten an vtter and last destruction: whose longest terme of five hundred yeeres, about the yeere, a thousand, sixe hundred (or thereabout) is fully *Anno 1600.* finished. Wherefore (sith this damnable childe and the Image of the Beast, with the Dragon in that perfect wickednesse, must be cut off, and cast headlong into hell: ) a great and infallible argument it is, and agreeing to Gods worde, and to the course of time, that this certaine computation of yeeres doth signifie the Lords comming to be verie nigh at hande.



## Of the second comming of Christ,

### CHAP. 7.

Of things past alreadie, things to come are  
maruellouslie gathered.



Y that which hath bin spoken, as well as a brieve annotation of times, and things that haue bene done, could shew, it after a sort appeareth, how after the death of *Henrie* the fourth the Pope became the chiefe Monarch of al the world, ruled al kings, and obtained all authoritie of choosing Bishops. Also how that third Periode of five hundred yeres, about the yere of our Lord, one thousande and sixe hundred should bee fully perfect, that so without all doubt, we may looke for a newe Metamorphosis of these things, if things to come, may wel be gathered of things past alreadie. And what other I beseech you, can we looke for, but euen that which was seene and hearde of *John* in his Reuelation, from him which sat on the throne among the foure and twentie Elders? saying: Beholde, I make all things new, a new heauen, a new earth, beholde the Tabernacle of God with men, and he shall dwell with them, & they shall be his people, and he shall be a God with them, euen their God. But when those vngodlie decrees & blasphemies which the *Romanes*, from the fiftie seuen, vnto the thousande one hundred yeere (in all the time that *Henrie* the fourth reigned) by litle and litle brought in, are considered, and withall compared with our daies, we shall finde all those thinges continuallie to haue had (as it were peculiarly) their five hundred yeres a peece. Wherefore in my iudgement, by the times past, and state of things present, I am the more confirmed, to thinke the full and perfect ende of al vngodlines to be verie nigh at hand, after which shall ensue that perpetual and euerlasting world, in which the Lord God shal reigne & rule in trueth, and in mercie for euer.

In the time of *Henrie*, (as out of histories we gather) these Decrees of the Bishops were published: first, that the Emperours

Anno 1600.

Apoc. 21. 5.

Decreta Pontificum.  
Platina.



roures shoulde haue no authoritie to choose Bishops, nor Pope: for which cause, the senate of Cardinals, which had the same power, was instituted and preferred to great honour. Then also they tooke vpon them to choose and refuse Emperours at their pleasure, as plainly appeared by *Hildebrands* electing of *Radulph* & displacing of *Henry*. Moreouer, vnder this Emperour, that horrible idolatrie of the worshipping, and carrying about of the bread came into the Church.

*Sabellius.*  
*Krantz. lib. 5.*  
*cap. 6.*  
*Caus. 16. q. 7.*  
*Si quis deinceps.*

Lastlie, in the yeere one thousand xciiij. al the lawes of the Popes were gathered and set foorth by one *Iuan B. of Carnot*. And therefore no doubt, but the Lord God also at his certaine time, will bring to naught, cut off, & by his coming to iudgement, to the perpetual shame of al Papists, vtterly abolish all that impietie and wickednesse, which the deuill by his ministers to the reproch of God, hath caused, increased, and confirmed. For we haue ensamples both in the people of the Jewes, and Gentiles. For when as their superstition, and obstinate vngodlines was come to perfection, then sprang vp the true doctrine and preaching of the Gospell, by which their false doctrine was reprobued: yet in the meane while through the iust & horrible displeasure of God against the, most grieuously were they plagued: euen as also happened to the Jewes, by Hierusalems destruction, and also to other nations, and lastly to Rome, in the miserable spoyling of the *Gothes* and *Vandalles*.

*Anno 1093.*

But if the time since the preaching of the Gospell were well marked, we shal see most euident beginnings of the ruine & ouerthrow of the Pope, & Papasie, which perchance either shall goe before the last ende of time, or else in that third space of five hundred yeres, or somewhat after, by the Lords comming shall come to naught. So do I perswade my selfe, thinke you what you wil, at your pleasure, and yet take heede ye thinke not falsely. But if in other places I erre, the matter is not great. For it is certaine out of the worde of God, that this error shal not long continue. For Christ is the verie truth & cannot erre. But let vs note what hath hapned,  
and



## *Of the second comming of Christ,*

and daylie doeth happen among Christians in this our age, and plainely and euidently we shall see all things (forespoken) to haue, and daylie to come to passe, about this verie time of five hundred yeeres. For we haue a notable example hereof in the Electors, and States of the Empire, which in the yeere one thousand, five hundred, fiftie eight, (which was about the five hundred yeere after the Popes beganne their tyrannie ouer Kings and Princes) did choose *Ferdinandus* the Emperour, maugre the Pope and for euer disanulled that decree of the Cardinals, for the confirmation of his election. How (I beseech you) hath *Lotharing* a *Guisian* Cardinall in *France*, and *Granuellus* another Cardinall in *Belgia*, for all their Cardinalships, preuailed in their laboring to confirme the Popes authoritie, and to bring in the Spanish inquisition? Haue not the Frenchmen, and Belgians, by that meanes rather rebelled against them, and caste from their shoulders that intollerable yoke of the Popes bondage? By which no doubt it is euident that the space of five hundred yeeres in which the Cardinals bare the swaye, is now passing, and will shortly be expired, euen as the other peeuish and idolatrous doctrine of the Papistes, is wel, and to their perpetuall praise, banished out of the dominions of manie good kings and princes.

And now ye Princes, deale wiselie, and with iudgement consider, how that Antichrist of Rome hath most shamefully abused your authoritie, to the suppressing of the truth, and persecuting of innocents. Beare in minde howe long you haue bene ministers and slaues to that bloudie Beast, in crucifieng Christ againe in his members. Be learned ye Iudges of the earth, be sorie for these things, *Serue the Lord in feare, and reioyce with trembling*. For the horrible day of the Lord hangs vpon your shoulders. *Therefore kisse the Sonne, least he be angrie, and so ye perish: when his furie shalbe but a little kindled, blessed are al they which trust in the Lord.*

Nowe if in that spoken alreadie, and other particular lawes, the number of five hundred yeeres be so rightly filled, what

*In the fourth period of 500. yeres the Popes power is impaired, and weakened verie much.*

*Anno 1558. In Germanie the States and Ecclesiasticks haue refused to obey the Popes proceedings, and in France the Frenchmen also.*

*An admonition to Princes.*

*An admonition to Iudges. Psal. 2.*



what shall wee iudge of the whole bodie of all the Popes decrees, which afterward by *Iuon* bishop of *Carnot*, (after whom *Funct. Chro.* *Gracian* followed) in the yeere of our Lorde, one thousand *Anno 1093.* ninetie three, at the commaundement of the Pope, was truly collected in one booke, as it were by imitating *Iustinian* the Emperour, which by the aide of *Tribonianus*, and other Noble men, gathered the ciuill Lawe into an order, and made thereof a newe Booke? But howe with absurdities in number infinite, and blasphemies not to bee vttered, those *Decrees of the Pope.* decrees of the Pope, doe filthily deface the worde of God, none of a right iudgement is ignorant. And yet alas, these haue had more authoritie nowe manie yeeres, than the verie immutable worde and will of God. Which things, although they doe agree very well together, yet for the ignorants sake, wee will prooue the same both by a Canon of holie Scripture, and the Popes Decrees manifestly contrarie betweene themselves. Paul saith to *Timothie*: *Spiritus* *The Popes decrees cleane con-* *disertè dicit, fore, &c.* That is, *The Spirite* saith plainly, that in *trarie to the* *the latter times* some shall depart from the faith, listening to false *word of God,* *spirites,* and to the doctrine of *Diuels*, by the hypocrisie of vaine spea- *1. Tim. 4.1.* *kers,* whose consciences are seared with an hot iron: they forbidde to marrie, they commaunde to abstaine from meates which are created of God, to be eaten of the faithfull, & of those which know the truth, with thankfulnessse. And a little before hee taught: *A Bishop* *1. Tim. 3.* *must bee the husband of one wife.* To these wordes of the Apo- *1. Pars, dist. 32.* *stle,* the decrees of Popes are cleane opposite, which do forbid Bishops, Priestes, and all the Cleargie to marrie, with *A decree of the* *Pope against the* *marriage of Mi-* *nisters.* this interdiction, that if they doe so, they must bee remooued from the Ecclesiasticall calling, and, which is more, if they haue alreadie contracted matrimonie, without any respect of irregularship, they must bee separated, and shalbe compelled by the Ordinarie, and remedies of Excommunication, to refuse their wiues, &c. By which it is apparant, that the Papistes are those, which in the latter daies shoulde departe from the faith, and by the *Diuels* prouoking, vnder hypocrisie, and (which many of the chiefest of



*Of the second comming of Christ,*

1. Tim. 4. 3.  
*The Popes decrees reuerenced before the worde of God.*

1. Tim. 3. 2.  
Titus 1. 6.  
*If the Pope be not Antichrist, then who is?*

Anno 1593.

Anno 5550.

them haue not) vnder the cloake of ouermuch chastitie<sup>r</sup> forbidde pure & chaste matrimonie, which the holie Ghost doth singularly commende: and also receiuing of certaine meates, *which (as Paul doth witnesse) God hath created for the faithfull, to bee eaten with thanks giuing.* And yet notwithstanding, these (as I said before) decrees of Popes, although they be cleane contrarie to the will of God, haue had more authoritie among men, than the eternall worde of God. Because those, although in deede wicked and vngodlie, yet haue beene called holie and Catholike, and they which haue beene conuersant in them, our chiefe Masters and Doctors were counted, to whom the sacred Scripture was most vnsauourie. So that to take an honest woman to wife (which Paul commaunded his Bishops to doe) was dishonestie, and more dishonestie, than either openly to vse a concubine, or secretely to commit adulterie. Also on the Friday to eate flesh, was a great sinne and heresie: and yet on that day to follow drunkenesse and carnalitie, was no shame, but highly commended. Likewise, to heare the blasphemous Masse, to reuerence an idolatrous peece of bread, and to carrie the same about with a pompous procesion, was no impietie, but good religion: and yet to celebrate the supper of the Lord soberly, according to his institution, was no godlinesse, but great abomination. At a worde, the doctrine of Christ, a good and godly conuersation, was of them suspected as erroneous: and yet forsooth their diuelish decrees, & damnable doctrine was holy, and nothing pernicious; their impuritie, great pietie; their hypocrisie, great holinesse; their damnable ceremonies, was the diuine seruice of God: so that al Christian religion was vtterly banished, & no tokē of the true seruice of God could be seene. But now in the yeere of the Lord, a thousand, five hundred, ninetie, & three, after Christs birth, which is the five thousand, five hundred, and fiftie yeere after the worlde was made, that expiring of five hundred yeeres draweth nigh, in which these decrees of Popes gathered together by publike autho.



authoritie, to the great defacing of Gods word, and the merites of Christ, shall haue their ende. Wherefore a wonderfull and vndoubted hope of things to come may bee conceined of things past, that about that time shall be that vniuersall destruction of all the world, and glorious comming of the Lord: by which all these Popish decrees shall come to naught, and by the iust iudgement of God, as erronious & blasphemous, bee cast into eternall fire, because they haue wickedly burned all the true interpretations of the Prophetical and Apostolicall Scriptures, and cruellie martyred the learned Ministers, and true professors of Christes religion. Vndoubtedlie that number of five hundred yeeres in like manner, as the others spoken of before, doe presage the same like thing. The prognostications of the starres (as may be gathered by that which is spoken) take their effect about the same time. The preaching of the Gospel, and other tokens mentioned of Christ, is gone before: and the iustice of God specially doeth exact the same.

## C H A P. 8.

*Of the double equalitie of numbers which is represented in number of the yeeres of the world, hapning in the eightie eight, and ninetie three yeere next ensuing.*



Ow what should I thinke and say of that course of yeeres, from the beginning, vntill the ninetie three now at hande, which is the yeere of the worlde, five thousand, five hundred, fiftie & five? doeth it foreshewe any wonderfull, or signifie any perfect thing, or no? Certainelie I finde the same to be altogether of like proportion (as by that which is spoken may appeare) euen with the eightie eight now at hande, because it is in his qualitie the five thousand, five hundred, and fiftie yeere. The *Pithagorians* and *Platonistes*, men of great authoritie, haue thought many things to consist in these, and haue wondered therat: for the lowest number in the hiest, hath in

*Anno 1593**Anno 5555*



*Cf the second comming of Christ,*

*In Epinomide &  
Philosopho.*

*Arithmetike.*

it selfe a perfect Arithmetically proportion, and from the lowest to the highest, it comprehendeth within it a perfect Geometrically equalitie. And *Plato* in another place greatly doeth wonder at the Arithmetically, and saith, that the same doeth make the minde apte for all speculation, and practise. And he doeth adde moreouer, that numbering is giuen of God himselfe to man, as a necessarie instrument of reasoning and discoursing, without which, the minde should appeare without a minde, and all artes and knowledge would vanish. Here I confesse my selfe to haue certaine singular imaginations, and those not vaine, but of waight, and agreeable to the word of God, as I thinke. And therefore for the profite of all, and that I may giue an occasion to the learned, more deeply to thinke of this matter, I will not burie this my talent whatsoever it be, but will set it abroad for commoditie, and bring it forth without any regarde of the ouer curious: and the rather because I knowe that these things (if else where perchance I slyde) doe containe no danger or heresie within them, but rather by occasion manie profitable instructions, and those sweete and necessarie.

*De Repub. li. 2.*



And (that we may returne to *Plato*) he saith in another place verie well, that God is an eternall spirite, and cause of all goodnesse in the world. Because in the creation of good things, he shewed his vnspeakeable power, wisdom, and goodnesse: and in the conseruation of thinges created, and wonderfull consent and order of all things, his eternal prouidence: that by the contemplation thereof, man which was made to the image of God, should also continue, according to the word reuealed, in acknowledging & calling on his maiestie: & not as a brute beast, beholding the earth, should seeke after vaine & transitorie things, but should in mind ascend into heauen, to behold things celestial, and of continuance, as also the scripture euery where doeth teach vs.

Also, what kinde of men would *Plato* in his *Phedrus* and *Phedon*, haue in his Common-weale? Forsooth euen such, as  
through



through contemplating of heauenlie things, should rather seeme to liue without, than in the bodie, & rather to God, than themselues, and be delighted in him alone. But that we may goe higher to the manifesting of that which I am about: let vs beholde how all things in the world do stand, and wee shall finde them in a certaine order, measure, and number, to be so linked together, that they cannot be separated. The Heauen, the Planets, and the Starres keepe their certaine order & time, & they appoint the certain course of euerie thing: and cause the chaunge and alterations in the bodies both of men and beasts: and in his due time euerie hearbe is brought foorth. Al which things are so apparent in our eies, as of them we cannot doubt. And yet al these things, by the incomprehensible wisdom and prouidence of almightie God, are kept in their certaine measure and number. For God by a certaine measure (as it were) hath placed the earth like a round globe in the middle, (so that no way it can fall) the which the whole firmament of heauen doeth compasse, and in the space of twentie and foure houres is caried round about the same. Also hee hath appointed a certaine and iust number of all thinges: to wit, the foure seasons of the yeere, and their moneths, dayes, the certaine houres of euerie day, the minutes of euerie houre, and lastlie, the certaine endes of time, by a certaine incomprehensible consent of the starres and numbers among themselues. Not as though the starres and numbers without the first cause, can bring anie thing to passe: but because in their gouernment, and second operation of the starres, they represent before our eyes, the vnmeasurable wisdom, and eternall prouidence of God. Because God is not a God of cōfution, that he can do al things at his pleasure, by a certein inordinate affection, as men do: but he is a God of order, a keeper of order in his things created, from which he doth not rashlie digresse, although he tieth not himselfe therto, that he wil not, or cannot alter it when his glory by his secret cōsel, & the safegard of the Church requireth

*All things preserved in order, measure and number. Order obserued in the heauens, and celestiaall bodies.*

*Measure respected in the situation of this world.*

*Number considered in the seasons of the yere, &c.*

*God an obseruer of order, not a God of disorder.*



*Of the second comming of Christ,*

the same. For in the staying and going backe of the Sunne, in the time of *Iosua* and *Ezechias* kings of *Iuda*, & by other diuine miracles, he sheweth the contrarie. And yet without al controuerfie, the eternal prouidence of God, and predestination, hath appointed by a certaine measure & number, from the beginning of the world, to the end of the same, as it were by rule, certaine termes in the course of the starres, by which, great abilitie is giuen to a skilfull & learned man, to iudge of things to cōe, euen as by a dial made by a workman, in proportion & number, things to come are foreseen, because Art, as nigh as may be, imitateth God and Nature. Yea, and these excellent fellowes, *Plato* & *Aristotle*, do place al wisdom, knowledge, & vertue, in the proportion of number: for Vertue and Iustice they set in the middle by which, to euerie man is giuen his owne, by a double equalitie, & is measured by a proportion Arithmetical and Geometrical.

*Art imitateth  
God & Nature.*

*Vertue & Iustice  
consist betweene  
two extreames.*

Nowe, sithence this instant number of the yeeres of the world, doth so exactly comprehend in it selfe al those things mentioned before, as from the beginning of things, and in this last age, in like quantitie, and so perfectly did neuer appeare, (as hereafter more plainly we will proue:) I suppose the Lord God the maker and gouernor of al things, by this proportionable agreeing of number, will (as it were by the hand) lead vs to a certain deep consideration of a perfect expiring & end of al things: especially in as much as the direful destenies, the starres, & damnable decrees of Popes do fulfill the whole number of five hundred yeres. So that I trust, that the comming of the Sonne of God to iudgement, will shortly ensue, in which al impietie, lieng, & doing of wrong, through the tyrannie of Antichrist, the diuell & his mébers shalbe taken away: and the euerlasting kingdome of Christ in truth and equitie shalbe confirmed: that so to euerie one shalbe giuen his rewarde, either good or bad, according to the true Geometrical proportion, which is the rule of iustice in God, to whom al beleeuers in Christ are alike.

But that the more plainely these thinges may bee vnderstood,



stood, it must bee knowen what we call Arithmetical proportion, and Geometrical, according to iustice: & also how these two proportions are perfectly contained in this yeere of the worlde, 5555. which in the yeere 93. ensuing, shalbe the yeeres since the worlds foundation. Arithmetical proportion is, when as three or more numbers beeing set without any respect of proportions, do differ by equall oddes, as 1. 2. 3. 4. 5. Here continually one number differs from the other; but in vnitie, as also 2. 4. 6. 8. 10. in which one differeth from another by the number of two. And therefore wee see in the fift number, which is the last, an Arithmetical proportion to be contained, because it hath in it this excellencie, that it comprehendeth in it selfe, and that fitlie, all vnities, of which all other numbers doe consist, bee they euen or odde, to the which, no natural mā, be he neuer so talkatiue, can attaine by numbering. This Arithmetical proportion, Aristotle ascribeth to the exchangeable iustice. For euen as euery number plainly doeth differ from other in equal summe: so a great equalitie there must be betweene the ware and the price, least while one is iniured, the other by his losse and damage become rich.

*The definition of Arithmetical proportion.*

*Melancthon, in Epis. Mo. Phi.*

*Arithmesicall proportion like to the exchangeable iustice.*

The Geometrical proportion is, when as three or more summes being set, wee consider not the difference of numbers, but marke the equalities of proportion. For euen as 5. referred to 50. hath the proportion of quantitie, so hath 50. to 500. and as 50. to 500. so 500. to 5000. all which are in the proportion of 10. But Plato said, that this Geometrical proportion can do much, both betweene God & man: and the state of a Common-weale is then best, when it consisteth of a Geometrical equalitie, which appointeth persons, and ordeineth offices, according to the greatnesse and worthinesse of giftes: and bestoweth rewards to worthy persons, whereof it is well called of the Philosophers, a distributive iustice. For examples sake: As the gouerning of a ship is not committed to anie man, but vnto him which is skilfull: and for his cunning, and well guiding thereof, he

*In Gorgia.*

*A common weale is then best gouerned, when a geometrical proportion is obserued. Distributive iustice.*



## *Of the second comming of Christ,*

*Who is fittest to  
beare authoritie.*

he receiueth a better stipend than other which are vnskil-  
full: so also to a vertuous, cunning, iust, constant, and graue  
person, the administration of the Common-weale is to bee  
committed, and withall a worthie honour: least by a go-  
uernement which is rude, wicked and tyrannicall, the Com-  
mon-weale be brought to destruction.

*Gal. 6.  
No Arithmeti-  
call proportion  
observed among  
men.*

Also in the affaires of priuate persons, this Geometricall  
equalitie is to be obserued. For a greater honour & reue-  
rence is due to the Magistrate, than to another man: to our  
parents, than to strangers: to an old man, than to a yong: to  
a learned, than to an ignorant. Also we ought more entirely  
to loue our wiues and children, than other folkes: as like-  
wise, according to the doctrine of Paule, wee should more  
make of, and cherish those of the household of faith, than  
strangers from the Church.

*One may be a  
good subiect, and  
yet not a good  
Christian.*

*A true Christian.*

But alas, we too too well doe know, that no equalitie ac-  
cording to the Arithmeticall proportion is kept at all, no  
not of those which are accounted the most holie among the  
members of Christ, and in the same greatly delighting the-  
selves, as though then they were the best Christians, if they  
leade a ciuill and politike life without any publike repre-  
hension. The which as it is rare, so it is much to bee com-  
mended: because to doe so, is the propertie of a good Citi-  
zen. But it followeth not by and by that they are good  
Christians, because they are good Citizens. For godlinesse,  
humilitie, bounteousnesse, fidelitie, vprightnesse, and true  
religion, stretch further than doe outwarde behauiour, the  
rule of the lawe, and hypocrisie. For the true disciple of  
Christ beeing of one minde and meaning with his maister  
Christ, will be so farre from enriching himselfe by impoue-  
rishing another, and by hiding that which may hurt his  
neighbor, that by no meanes hee will preferre his owne pri-  
uate prosperite before the common profite of others: and  
rather will forgoe life and liuing, than doe that which is not  
seemelie for anie man, much lesse for him which is by calling  
holie, and profession a Christian.

Good



Good God, how farre from this minde and purpose are most of our buiers and sellers estranged! For as yet we talke not of those which are well knowen to bee deceitful, faithlesse, abhominable, and common vsurers, but of such as in sight of all men seeme and be accounted honest, and good Citizens. For euen these doe perswade themselues, that they deale vprightly, if onely they giue true measure for their monie: not considering at all, that to take excessiue gaines is to doe wrong, and altogether against iustice, nor considering that it is all one in respect of equalitie (from which all iustice doth spring) to set too great a price, and to sell by false weights and measures: by which reason, the vnequalnesse of price and ware, may worthilie be called vniust & false measure. For if it were demaunded of them, whether it were meete to bring him into the right waie, which is out of the waie; or to shewe him the readie way, which is altogether ignorant of the same; or if he were not much to be blamed, which seeing his neighbour go astraie, will without calling him backe, let him goe on forward: I am sure they will confesse both him to be a naughtie man, and this no honest man for his labour. And yet forsooth it is a false opinion which we are in, when, from a general proposition we come to a particular, contrarie to their mindes. In dede it is more agreeable vnto iustice, not to hurte a man by the purse, or losse of goods, than to shewe him the readie way which knowes it not. But I pray you, what is the cause of these sinister opinions? sith the reason is al one, and nothing more agreeing with iustice. Truely selfe loue, couetousnesse, and an ouer great care of this life, from which Christ earnestlie doeth call vs. But let vs thinke that saieng of Cicero to bee most true: *Quum quid quispiam sciat, &c.* It is not the part of a plaine, simple, ingenuous, innocent and honest man, but rather of a subtile, vile, wily, deceitfull, malicious, craftie, and double dealer, for his owne profite sake to hide that which he knoweth from any man, which should vnderstand the same. And moreouer he saith, *si viruperandi sunt, qui reticuerunt, quid de his existimandum est, qui*

*Against such as seeme to be honest & true dealers in this world.*

*To take excessiue gaines is vniust and unlawful.*

*All one to set an unreasonable price, and to sell by false bailance and measure.*

*Cic. lib. 3. Offic.*



## Of the second comming of Christ,

*orationis vanitatem adhibuerunt? That is, If they are to be dis-  
praised which keepe a thing close, what shall wee thinke of those  
which haue vsed vaine wordes? And therefore saith Sirach verie  
well: As a naile in the wall sticketh fast betweene two stones, so  
doeth sinne sticke betweene the buier and seller.*

*The Geometri-  
call proportion of  
iustice neglected  
in most Common  
weales.*

*Quintil lib. 2.  
Cap. 3.*

*Plato de repub.  
lib. 5.*

*Preferment due  
to the godlie, if  
iustice were kept,  
not to the wic-  
ked.*

*Christ condemned  
in this world.  
March. 8.*

Likewise much lesse is the Geometricall proportion kept in this wicked worlde. For the wicked and vnlearned being in face impudent, and in behauour egregious parasites, are exalted to great honour, and glorious offices, when as men famous, as well for learning, as religion, be either in Court condemned, or of Sycophantes defaced, or vnworthilie disgraced for some light offence: as happened to *Belisarius*, who by *Iustinian* lost his eies. For darkenesse cannot abide the light, and bolde ignorance through her maruellous impudence doeth set herselfe against learning and knowledge. For as *Quintilian* doth witnes, *Quo quisquis minus valet, hoc se magis attollere, & dilatare conatur*: The least of power, the most ambitious. And againe, *Quo minus sapiunt, minus habent pudoris*: The more foole, the more impudent. Nowe therefore, sith among the learned, or (as *Plato* saith) among Philosophers, the contrarie doth happen, no maruel if the vnlearned haue them in contempt. Yet *Plato* would haue it otherwise in his commonweale, where either Philosophers should beare the sway, or those which ruled should be learned in Philosophie, or (which we do ad) at the least haue such about the, whose counsell they might vse and follow. Moreouer sith the Lord God, for his electes sake (for whose cause all things are kept) hath created all things: it followeth out of the worde of God, and his diuine iustice, that all things in the world are due vnto the elect and godlie, not to the wicked and reprobate. But it falleth out farre otherwise in the worlde, where the wicked doe flourish in riches, and are preferred: but the godlie doe perish with pouertie, & are left as a praie to their enemies.

Also Christ the onely begotten Sonne of the euerlasting God, who is the maker both of heauen and earth, and Lord  
of



of lords, hath witnessed of himselfe, that *In this worlde he had not where to hide his head*, but was before the world a verie abiect, and made away by a most odious death, euen the death of the crosse. Yet notwithstanding his aduersarie that sonne of perdition, sitteth (as God) in the Temple, ruling with two swordes, flourishing in riches, power and glorie, and is with all reuerence called our Holie father, and worshipped as the deputie of Christ himselfe. And therefore by these we plainlie perceiue, that in this world no geometrical equalitie according to the distributiue iustice (which is the best) is anie where obserued. But yet (sith God is iust) al kinde of iustice necessarilie to all must be extended, so that to the worthie, all thinges must be giuen, but from the wicked, all thinges which fallie they haue taken to themselues, and abused, to the molesting of the godlie, shall vtterlie bee taken away. Wherefore needes must there be another life after this, and therefore for those reasons alleadged we set down, that the Lord God doeth foreshew to the studious by this double proportion, or equalitie of number, a certaine finishing of things, with an vtter destruction of this wicked world, and withall he vndoubtedlie doeth giue vs to vnderstande, and signifies the beginning of the building a new of the eternall kingdome of Christ, which with vpright iudgemēt, and by equalitie in euerie respect, he will establish perpetuallie, and make it endure world without end.

*Antichrist adored as a God.*

**C H A P. 9.**

*Of the number of fve, the fvefolde forme, and of the Greeke letter, χ.*



It is by that which is vttered we haue shoven, that euerie 500. and euerie fiftie yeere there doe commonly happen some singular alterations in the Church and common-weales, it foloweth verie likelic, that the eightie eight yere now at hand, which is the yere of the world, 5550. shall



## *Of the second comming of Christ,*

bee fullie perfect : to which if but five were added , it cometh to passe (as a litle before it is said) that the whole number, in the yeere 93. wil be proportionable, according to Arithmetical & Geometrical equalitie . And therefore they doe seeme to presage vnto vs a golden world indeede , and euerlasting to come, in which all the iustice of God shal be fulfilled, and haue her full strength, and vertue. Yet I do not denie, but it is my saieng , that the lowest number of five from the first and last doe offer vnto vs many things agreeing very well to our purpose : especiallie sith which hath beene saide doe meete in one, and many thinges els both in the Bible, and Sibyllian oracles are to be found like vnto the: all which we plainly see are grounded on the perpetual ordinance and prouidence of God, not by chaunce.

*Quintilia. 8.  
cap. 3.*

Of the number of five, is framed the five-folde forme, which of all other, (as *Quintilia* recordeth) in setting of trees maketh the fairest Orchard, and is such, as howsoeuer one beholdeth the same, it is direct and straight. Then is a thing said to be fivefold, or of five manner of waies, when the disposition thereof is such, as two parts thereof , together with the third of another sort , opposite to themselves by equall space, doe seem (howsoeuer you turne your selfe) to haue the forme of five, or this letter V. by which the Latines doe note five . But if five in number were set down by other figures, or by the same, or in like order vnderneath, they doe represent the Greeke letter  $\chi$  and the Latine X, which doeth signifie ten . From thence I thought, sith in the forementioned proportionable number of yeeres, the number of five is lowest, and besides doeth represent these two letters , from which also by an equalitie of Geometrical proportion , it goeth forward by the distance of tenne , I thought I saye, whether this also did signifie any singular thing worthie to bee marked. For the Greeke letter  $\chi$ , is the first letter of the name of Christ ,  $\chi\rho\iota\varsigma$ , and Iohn in the Reuelation by  $\chi\epsilon$  commaundeth all of vnderstanding to counte the coming of the beast rising from the earth, and hauing the two  
horne

*Of the Greeke  
letter  $\chi$  Apoc. 13.  
Of the time when  
antichrist should  
come.*



horne of the Lambe, which are fixe hundred sixtie, fixe yeres: so significant are these Greeke letters. But in the explication of this place, *Bullinger* teacheth, that the account of fixe hundred, sixtie fixe yeres must begin, when *Iohn* sawe his Reuelation about the ende of the reigne of *Domitian*, which was from the birth of Christ the 97 yere: so that to the filling of the first hundred yeres from Christs natiuitie three yeres be wanting. If therefore these yeres were added to an hundred, and they added to the number of the beasts name 666. & three yeres were taken from the first hundred, we shall haue the yere of the Lord to be 763. which was the 13. yere of *Pipines* reigne, about which time *Pipine* granted vnto the Pope, his chiefe power and authoritie, contrarie to the minde of *Leo Isauricus*, whom the Papists extremelie did hate, for casting their images out of his Temples, and therefore they called him *εὐσεβία* or enimie to images. Therefore by these letters we knowe the time of the comming of the beast with two hornes like vnto the Lambe: euen as *Henric Bullinger* doth prosecute the same more at large, & prooueth the same by *Sibyls* oracles. Moreouer, when we count all markes of the letters in this name *χρῆσθε*, if (as it is in *Sibyls* verses) be added, we shall plainly finde, that in these also the beginning of the time when the kingdome of Christ should be preached and also the beginning of the time of the fall of Antichrist, euen as in the former, his comming was signified. At the Greeke letters, in this name, expresse the number 1485. Now, if the yeres which come from that yere, in which Iesus Christ by his resurrection from the dead, and ascension into heauen, had declared himselfe to be Christ the king of the *Iewes*, & the Sonne of the eternall God, were compared to this time, when *Luther* and other learned men did by the pure Euangelicall doctrine of the free remission of sinnes in Iesus Christ, driue away the grosse darknesse of papisticall ignorance, and made the Sunne of righteousness Iesus Christ our Lord, to shine againe, we shall euidently perceiue this time rightly to be comprehended in these numbers.



## *Of the second comming of Christ,*

Anno 1485.  
1518. The time  
when Lusher &  
other lerned men  
inneighed a-  
gainst the Pope,  
and brought his  
reputation to the  
dust.

Names giuen ac-  
cording to the  
nature of men,  
or things.

*Abram.*  
*Abraham.*  
*John.*  
*Iesus what.*

*Christ what.*

For if to this number 1485. the yeeres from the natiuitie of our Lord, to his resurrection, which were 33. were added, then shall the yeere of our Lord, a thousande, five hundred eightene arise, in which and afterward, manie learned men began to set themselues against the darkenesse of Papistes. Now, because this lowest number of five, a perfect Arithmetically, to that Geometrically proceeding by a five folde, and verie goodlie forme, doeth as it were in colours, place before our eyes, the Greeke letter  $\chi$  which is the first letter in the name and office of our eternall King, and also being a little turned, representeth the Crosse, that is, the badge and noble signe of Christ, whose last letter of the nominatiue case, is X. By those thinges I fall into this consideration, that about these times foretold, the comming of the Lorde to iudgement, is presignified, by which he shall shewe himselfe to all the worlde, to be Christ the Sonne of God, promised to the Fathers, afterwarde seene of the *Iewes*, whome they did abhorre, and at length crucified, whose token (according to the iudgement of the Fathers, and *Sibyls* Prophecies) also in the comming of the Lorde to all the faithfull, shall bee like a comfortable trumpet, but in the sight of the Lorde, a *πρόσκομμα*, or stumbling block to the wicked. That this is no vaine imagination, although it be no certaine demonstration, manie such like reasons and examples cause mee to thinke so. For in manie places of the Scripture wee often finde, that the Lorde hath bene greatlie delighted in giuing them, either by plaine wordes, or secrete prouidence, fit and proper names, by whome it hath pleased him, for the glorie of his name, to bestowe vpon his Church anie great benefite. Heereof is *Abram* called of God, *Abraham*: and the forerunner of the Sonne of God, called *John*: and the Sonne of God himselfe receiued a name from the Angell, and was called *Iesus*, that is, a Lord and Sauour, redeeming the worlde from sinne: which afterward receiued a name, according to his office, & was called Christ, that is, annointed: annointing vs with his holie spirit,



spirit, that so wee might acknowledge him to be our Christ. Wherefore let it not seeme strange vnto vs, if those letters, by the diuine prouidence of God, doe containe manie and great mysteries within them. For the Lord God, by a certaine incōprehensible prouidence, not according to mans wisdom, or foreknowledge of thinges to come, doth gouerne the thoughts & tongues of men, that manie men, and cities, in which the Lorde God will shew either his singular fauour, and maruellous workes of mercie: or his anger and heauie displeasure, shoulde receiue farall names accordingly.

And therefore by this reason it came to passe no doubt that King Dauid, which signified welbeloued, should receiue a proper name: as also the Prophet Daniel, his, signifying the iudgement of the Lorde: because in him the Lorde did shew foorth his singular kindnesse manie waies, and in his secrete iudgemēt concerning the Empires of the world, and their ends, and of the two commings of Christ: the first, vile in the flesh: the second victorious to iudgement.

So likewise *Babylon* receiued a fit name but in a diuers respect, not onely because that in her there was made a confusion of tongues: but especiallie because of the confounding of manners, and wickednesse of Religion, and idolatry together. Wherefore at the length it vtterly came to naught, and there is become a meere confusion in deede of all beasts and serpents. By a contrarie ende Hierusalem tooke her name, because shee shoulde see the peace of God in Christ, which afterwarde she did furiously despise. I haue hearde moreouer of *Melancthon*, which also in a certaine booke hee did publish, that that name *Emden*, a Towne of the Orientall *Frisia*, and my natieue Countie, hath her deriuation from trueth, and firmenesse, according to the force of the Hebrew wordes: *Est enim illa urbis a-* *mans veritatis*. For (saith hee) *That Citie is a louer of the trueth*. And howe this name agreeth to that Citie in these our dayes, the Lorde GOD hath abundantly declared

*Dauid what.*

*Daniel what.*

*Babylon what.*

*Hierusalem what.*

*Emden what.*

*Emes, veritas.*

*Emam, stabilitas.*



*Of the second comming of Christ,*

declared in this, that hee hath miraculouſlie kept vs among these ſo daungerous tempeſts, conſtant in the true doctrine of his Goſpell, againſt the manifold ſubtilties of the diuell, God graunt wee may perſeuere to the end in all truth, and ſimplicite of hart, and that this natural falling, maie firmly bee vpholden and ſtayed, leaſt otherwiſe it portend an euill fortune, and ſo we be called no longer, *Emdani*, that is, conſtant in the trueth, but *Valdarini*, that is Babylonians: which thing God of his mercie turne awaie from vs. *Sibyl* alſo *Erithraea* plainelie telleth of Rome, that her name doeth comprehend manie wofull deſtinies, and that in theſe verſes, tranſlated out of Greeke into Latine, by *Caſtalion*.

Rome.

Libro 8.  
Joan. 948.

*Porro quaterdecies complebis, terq; trecentos  
Annos, atque octo, cum te pertingere metam  
Tristia fata tuo completo nomine cogent.*

Thy ende, thy name fulfilled, and fates  
ſhall cauſe then for to come:  
Of yeeres nine hundred, fortie eight,  
when ſcene ſhall be the ſumme.

Now after what ſorte this prophesie is fulfilled, *Caſtalion* ſheweth in his annotations vpon the ſame place, to which I ſende the Reader. And that Rome elſwhere hath a name according to her nature, it is apparant by a certaine anſwere of *Pasquil*.

Jo. Valscy.

*Roma quid eſt? Quod te docuit prepoſterus ordo.  
Quid docuit? Iungas verſa elementa, ſcies.  
Roma amor eſt: Amor eſt? qualis? prepoſterus. Vnde hoc?  
Roma mares. Noli dicere plura: ſcio.*

Which is this in effect:

Rome what is? Loue. A loue? what loue.

Contrarie vnto kinde.

How ſo? Rome loueth men. No more.

Ceaſe ſpeach, I know thy minde.

Heereof alſo, in reſpect of her outwarde whoredome,  
which



which is linked oftentimes with the spirituall fornication, shee is worthilie called in holie Scripture, an harlot, and *Babylon, Sodom, and Gomorrah*, secrete malice, and a people rebelling against God.

## CHAP. 10.

*Of the round and square figure, of the Cl-  
matterian yeeres, and of the Gol-  
den number.*



**I**nnowethese, and that which followeth, bee rightlie considered, and compared together, they will sufficientlie shewe themselves to bee neither contrarie to the Scriptures, nor impertinent to my purpose, but rather such, as (if they bee compared with that before mentioned) may well bring vs into the remembrance of the latter daies, and speciallie sith they doe as it were in liuely colours set before our eies the perfect ende of this worlde, and comming of the Lord to iudgement. And also the fiefolde figure doth not onely represent the Greeke letter  $\chi$ , or beeing somewhat turned, the crosse: but also both the square figure, and the round. For the crosse by equall distance in the plaine, doeth fill the circle, and representeth the round forme: but the Greeke letter  $\chi$ , rather betokeneth the quadrangle figure. But (this I speake by the way) if vnto the fiefolde figure, noted by fief vnities on eyther side, contrarie to the middle number of fief, the foure figures comprehended in the fift, euen to the perfect number, were set vnder, then these nine vnities may so by art be disposed, that euerie way you may see 15, as by the figure here following may appeare.

	2	
1	5	3
	4	



## Of the second comming of Christ,

	15	15	15	~
15	2	9	4	
15	7	5	3	
15	6	1	8	
				15

So that this number of five in the threefolde, according to Arithmetike, may seeme the most perfect, and by manie figures as it were, to represent those three alterations of time, of which before wee made mention, whose ende in a iust quantitie of numbers, perfectly set of God himselfe, ought certainlie to be looked for. Neither can any doubt but that this figure containing a maruellous equalitie and agreement of nũbers, in a very great inequality, (as it may seeme) doth signifie some great mysteries, as well diuine as philosophical: the which (least in these which may perchance seeme more darke than manie of *Platoes* numbers, I be ouer tedious to the Reader) I leaue to the consideration of the studious. But that we may somewhat returne to that we haue in hand (although the circular and rounde figure bee of all others in sight most faire) yet (as is the whole worlde) it is verie vnstable, subiect to alteration, and full of troubles.

But the square forme is firme, constant, and stable: and howsoeuer it bee placed, is alwaies one, and the same. And therefore doeth *Aristotle* compare the same to a good and honest man, whome hee calleth *μεγαλυνος*, foure square, the which, howsoeuer with *Aristotle* wee imagine him, wee shall neuer finde, Christ onely the rocke, and true corner stone, refused of the builders and workemen of this world, excepted: but in the life to come, we shalbe such with Christ himselfe. And therefore doeth *John* describe the holie

*Hierusa-*

*Arist. li. 1. Eth.  
Rhet. 3.*

*Psalme 7.  
Math. 21.*



*Hierusalem*, descending from heauen, to be foure square, in which her persecution, constancie, and continuancie, is noted: because by no ill fortune it shalbe weakened, there shalbe no lamentation, no sorrowe, no death: but perfect ioy, great mirth, and a life endued with all spirituall riches, and euerlasting: of which the faithfull in the comming of the Lord, shalbe partakers. Whose most ioyfull comming, about those notable times aboue mentioned, we look for, and long exceedingly for our redemption.

*Apo. 21.*

To these may be added, that in the yere 88. which is the yeere of the world 5550. such a yeere shall ensue, as to it from the creation of the world, by seuens, as it were by degrees and steppes, we may ascend: as also the yeere before that 87. which is the yeere, 5549. to which number ancient writers haue ascribed much: partely because it is a square number, of which aboue it is spoken: partly also, because it ariseth of seuen, seuen times doubled. But experience, and the assertion of the learned proueth, that euery seuenth yere from their birth, to their death is very dangerous, contrarie to noble wittes, and noble men of the best nature, by a certain agrrement they haue with their Maker. For sith all that is made, hath beene created by the woonderfull wisdom of God, and by a certaine secrete power ingrafted, tende to his naturall conseruation, and seekes that which is best for his good state, it verie likelic appeareth that famous men haue a more affinitie with their seconde birth, the most artificial nature beeing made of G O D, than either beast, or beastleie men: and therefore that they are of God more tyed with nature her selfe, to a certaine time. But these are accounted especiallie Climacterian yeeres, which by seuens ascende, as is the one and twentie yeere, which doeth consist of three times seuen. Such be 42. and 63. yeeres, counting as well by nines, as by seuens, and therefore bee they iudged to bee verie hurtefull to notable fellows. For in that yeere of their life, died *Luther*, *Melancthon*, *Martyr*, and other excellent men in all ages,

*Of the Climacterian yeeres, 1588. 5550.*

*Euery seuenth yere dangerous to the best witt.*

*Luther.  
Melancthon.  
P. Martyr.*



## Of the second comming of Christ,

*Erasmus.*

*Lib. 2. cap. 109.*

as also *Erasmus* is thought to haue left this worlde, in the seuentie yeere of his age. But whether the like yeeres be fall to all the world, as they are to particular men, we leaue it to the iudgement of others. Yet if these thinges mentioned, for a certaine like proportion of numbers, doe include any secrete reason, because (as *Plinie* saith) *Harmonia rerum naturam sibi ipsam congruere cogit*: The consent of things, maketh nature to agree to her selfe, it is credible and likely, that the last ende of the world, and of all mankinde, doeth consist of like proportion of numbers, as doeth a part: because man is in deede a part of the world, and therefore is rightly called of the Philosophers, *μικρόκομος* a litle world. Againe, of things past, things to come are gathered, seeing that the course of time, the inclination of the starres, the circuite of fise hundred yeres, & that singular proportion of nūbers, in the nūber of fise ( of the which hitherto we haue spoken ) com- to passe about the same time altogether, and haue all one and the selfe same reason. All which (to speake the trueth) were coniectures of no weight, and coulde prooue nothing: did not Christ and *Paul* in plaine words signifie vnto vs, that the worldes ende, together with the glorious comming of the Sonne of God to iudgement, are at hande, and as it were at our doores: when we shall so plainly perceiue the Gospel of the kingdome of Christ to be preached throughout all the worlde: and the sonne of perdition, by the spirite of Gods mouth, to bee so confounded, that nothing shall seeme to be behinde, but his vtter defamation. And to this purpose finallie doe serue other coniectures, as is aboue declared.

1568.

Here, by reason of numbers, one thing more, well wor- thie to be marked, because it agrees with that aboue men- tioned, comes into my mind, which was tolde me by an ho- nest man skilful in Astronomie, & Geometrie, and of good credite. For hee saide, that in the yeere 1568, when *Ericus* King of *Suethlande* (which then was in armes) had by force taken from the *Liuonians*, a certaine Castle, situated in the island



island of *Osila*, called *Sonenborch*, he by good fortune was lodged with a certaine noble Astronomer, with whom, by reason of their studies, which were all one, hee was verie familiar. Being in talke one day, he brake out into these words, & said, O miserable and horrible daies, which from the yere 1570. now at hande, shall ensue and continue manie yeeres ! His guest asked him, How so ? Hee answered, Because, when the number of <sup>Of the golden number.</sup> yeeres of Christs natiuitie, doth conteine within it, for certain yeeres, the golden number of euerie yeere, (which is seldome seene) then it hath of long time bene obserued, and histories doe witnesse the same, that infinite calamities, and intollerable troubles haue chanced. But nowe, from the 70. yeere nowe at hande, vntill the yeere 77. there shalbe among the yeeres of the birth of Christ, and betweene the golden number of euerie yeere, such an agreement, as 1. 5. 7. which being ioyned together by addition, doe make 13. Nowe this number 13. is the golden number of the yeere 1570. and in the sixe other 1570. immediately ensuing. And therefore he did affirme, that in that yeere, the waterie element should gouerne, and should presage great ouerflowings of water. But in the yeere 73. which is the middle of these seuen, the earthly element, for some notable cause, should lose of his vertue: by reason whereof, a woonderfull scarstie of thinges should ensue, as afterward it came to passe. Moreouer he said, that in the 76. yeere, the aire should be corrupt, and the plague should be in euerie place. After which should succede three yeeres: the first of which 1577. doth by the foresaide reasons, comprehend in it twentie in number. And if from this number 19. which is the chiefeſt golden number, and the golden number to the yeere going before, were taken away, then one which is the beginning of the number, & the golden number of this yeere doe: h remaine, and so in the other two following, and no further. And therefore in the yeere 77. the fierie element shall trie his force, and breede dissention and warres. And againe, in the yeere 78. a greenuous pestilence shal dispatch verie manie. And in the yere 79. againe shal come great scarstie of al fruite. Finally he said, because 19. is the highest golden number, it shalbe found, that that number from the 70 yeere, (when this first agreement began) counting 19. shall as it were by a finger, point



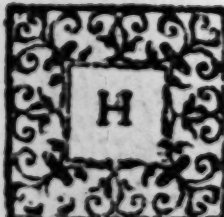
## *Of the second comming of Christ,*

*unto the 88. yeere. For from the 70. yeere, to the 88. so manie yeeres come betweene: about which time (according to the opinion almost of all Mathematicians) verie disrefull and miserable things shall come to passe. Because by good experience, he boldly said, that the Lord God, maker and keeper of all order, did orderly by a certaine number, measure, and aspect of the starres, rule and gouerne the whole firmaments of heauen.*

And therefore, because of these things which haue byn spoken, we doe well inough and sufficiently know that the kingdome of God is at hande: let vs lifte vp our heades to Heauen: let vs contemne al worldlie things: let euerie man cast away securitie, & desire of plesure, by whose inticemēts, the mind is suppressed: let euerie mā frame himselfe to learn what is good, & godlines: let him prepare himselfe to the crosse: let him profite in good working, in true calling vp-pon the name of the Lord, and put on the armour of righteousness, that if the aduersarie challenge vs into combate, we may by no flatterie, by no force, by no terrour, by no torments be drawen and pluckt away from Christ. The almighty God bee present with vs continually with his diuine assistance, and defende vs euermore against all the inuasions of the diuell, by which he would bring vs from our faith, driue vs out of hope, and so barre vs from our kingdome which is in heauen.

## CHAP. II.

*Of the manner and effect of the Lordes comming to iudgement,  
with an exhortation to watchfulnes.*

 Ert herto by diuine testimonies it hath bin shewed, that certainly the world must be destroyed: & also by oracles, & probable reasons & coniectures it hath ben proued, that the glorious cōming of the Lord is at our doores, & cannot be farre off, although we know not the certaine yere, day, & houre of his com-



comming. It followeth therefore, that both for the edifieng of the Church, & reforming of our maners, that we alledge testimonies out of holy Scripture, both of the manner of the comming of the Sonne of God to iudgment, and of the effect of the same.

After that the Sonne of God Christ our Lord & Sauour, by the secret counsel of God the Father, had determined for our saluatiō, & satisfieng the wrath of God, to suffer death, he took vpon him the shape of a seruant, was in the world poore & miserable, took patiently al taunts & mocks, & suffered himselfe to be condemned, though vniustly & shamefully to be crucified: but in the second comming, he shal not onely appeare like a chiefe Monarch of this world, but shall shew himselfe to be a King since the beginning of the world, & him which cast the mightiest from their seat of Maiestie, & exalted the humble, & turned Empires at his plesure. Also he shal declare himselfe to be the Sonne of God, coequall in deitie with God his eternal Father: so that the course of things shalbe changed, for he in that day shalbe Iudge, & iustly condemne those, of whom he was iudged, & against al equitie together with his members condemned, & which haue obstinately and without reason persisted in impietie. For the wordes of Christ in the 25. of *Mathewe*, by which, according to the capacitie of man, the last iudgement is depainted, are these: *Cum venerit filius hominis in maiestate sua, & omnes angeli cum eo, tunc sedebit super sedem Maiestatis sue, & congregabuntur ante eum omnes gentes. (Nemo enim qui unquam vixit, est, & erit, hoc iudicio eximeretur.) Et seperabit eos abinuicem, sicut pastor segregat oues ab hedis, & statuet oues quidem à dexteris suis. Tunc dicet rex his qui à dexteris eius erunt: Venite benedicti patris mei, possidete paratum vobis regnum à constitutione mundi, &c. Et his qui à sinistris, dicet: Discedite à me maledicti, in ignem aeternum, qui paratus est diabolo & Angelis eius.* That is, When the Sonne of man shall come in his maiestie, and all his Angels with him, then sha' he sit vpon the throne of his maiestie, and all nations shall bee gathered together before him.

Dan. 2.  
Luke 10

Math. 25.

(For



## Of the second comming of Christ,

(For none which euer was, is, or shal be, from this iudgement shall be exempted) And he shall separate them, euen as a Shepheard doth segregate the sheepe from the goates, and shall place the sheepe on his right hande. Then shall the King saie vnto those which are on his right hande: Come yee blessed of my Father, possesse the kingdome prepared for you, from the beginning of the worlde, &c. And to those which are on his left hande, he shall saie: Depart from me yee accursed, into euerlasting fire, which is prepared for the diuell, and his angels: Because these haue doone no deedes of charitie, but haue continually rebelled against God: but the other haue doone much better, because by reason of their faith, they haue fulfilled all workes of mercies, & haue bin of one minde with God.

In which Sermon Christ doeth applie himselfe to mans capacitie, and borroweth his similitude from an vpright King and Iudge of this world, which doeth pronounce lawfull sentence, whether it be of absolution, or condemnatiō, according to our workes, be they good or bad, and by and by doeth execute the same. Likewise Paul doeth shewe the manner, how Christ in his last comming shall appeare to all

1. Theſ. 4. the elect which euer were, or shalbe, in these wordes: *Hoc enim vobis dicimus in verbo Domini, quia nos qui viuimus, qui residiui sumus in aduentu Domini, non praueniemus eis qui dormierunt. Quoniam ipse Dominus in iussu & in voce archangeli, & in tuba Dei descendet de cælo, & mortui qui in Christo sunt, resurgent primi. Deinde nos qui viuimus, simul rapiemur cum illis in nubibus, obuiam Christo in aëra, & sic semper cum Domino erimus.* That is, This we say vnto you in the word of the Lord, that we which liue, and are the remnant in the Lords comming shall not goe before them which sleepe. Because the Lorde himselfe, In the commaundement and voyce of an Archangel, and in the trumpet of God, shal descend from heauen, and they which are dead in Christ shall first arise. Afterward we which doe liue, shall together with them bee carried in the cloudes to meete Christ in the aire, and so shall bee with God for

1. Cor. 4. euer. Also Paul teacheth that in a moment, in the twinckling of an eie, in the last sounde of the trumpet, the dead shall



shall rise vncorrupt, and those which are liuing, shall vpon the sodaine be chaunged to incorruption and immortalitie. Iohn also seeth all the dead standing before the great

Apoc. 2.

and white throne in the sight of God, and the Booke to bee opened, and the dead to bee iudged out of that which was written, according to their workes. And hee which was not founde written in the Booke of life, was cast into a burning lake.

But *Sibyl Erithraea* in her verses called *Achrostichides* (which were read, as it seemeth, but not well vnderstood of *Cicero*,) doeth notably depaint the last comming of Christ, and destruction of the worlde. Which verses were

*Cicero de Diuinit.*  
*lib. 2.*

greatly esteemed of the Fathers, as appeareth both out of *Eusebius* and *Augustine*. For out of these authors which

*Eusebius in vita*  
*Constantini.*

were before the birth of Christ, as also in *Varro*, and in *Virgils 4. Eglog.* it is euident, that these Oracles were of great antiquitie, in so much that they were counted as diuine re-

*Aug. lib. 18.*  
*Cap. 15. de Cini-*  
*sate Dei.*

uelations: and therefore will we ioine those Latine verses vnderneath, and the rather, because in them nothing can bee found, which is dissonant from the word of God. *Achrostichian* verses are those, whose first letter dependes one of the

*Achrostichian*  
*verses whan*

other. The letters in Greeke were these: *Ιησους, χριστος, δευ υιος, ουαν, σωτης.* In Latine these:

IESVS, CHRISTVS, DEI FILIVS,  
SERVATOR CRVX.

The verses are these:

Iudicij signum tellus sudoribus edet,  
Exq̃ polo veniet Rex tempus in omne futurus,  
s cilitet vt carnem omnem, vt totum iudicet orbem,  
Vnde Deum fidi, diffidentésque videbunt,  
s unum cum sanctis in sacli fine sedentem.  
Corporeorum animas hominum, quo iudicet, olim  
Horrebit totus cum densis vepribus orbis.  
R. eycient & opes homines, simulachraque cuncta,

N

Exurētque



## Of the second comming of Christ,

**E**xurētque ignis terras, cælūque, salūque.  
**I**ncendetque fores angusti carceris orci,  
**S**anctorūque omnis caro libera reddita, lucem  
**T**unc repetet: semper cruciabit flamma scelestos,  
**U**tque quis occultē peccauerit, omnia dicet:  
**S**ublutēque Deus reserabit pectora clausa.  
**D**entes strībunt, crebrescent vndique luctus:  
**E**t lux deficiet, solemque, nitentiaque astra,  
**I**nuoluet cælos, & luna splendor abibit.  
**F**ossas attollet, iuga deprimet, ardua montes.  
**I**mpedietque nihil mortales ampliū altum,  
**L**onga carina fretum non scindet: montibus arua  
**I**psa equabuntur: nam fulmine terribila tellus  
**V**ndāque & sicci fontes, & flumina hiabunt.  
**S**idereisque sono tristi tuba clanger ab oris,  
**S**ultorum facinus mærans, mundiq; dolores.  
**B**et chaos ostendet, & tartara, terra dehiscens,  
**R**egēsque ad solium sistentur numinis omnes,  
**V**ndāque de cælo fluēt ignea sulphure mixto,  
**A**tque omnes homines signum præsigne notabit  
**T**empora eo lignum, cornu per amabile fidis,  
**O**ppositus mundo casus, sed vita piorum  
**R**espergendo lauans duodeno fonte vocatos,  
**C**ompescētque pedo ferrata cuspide gentes.  
**R**ex tibi nunc nostris descriptus in ordine summe  
**V**ersibus, hic noster deus est, nosterque salutis  
**C**onditor æternus, perpeffus nomine nostro.

**IESVS CHRIST, THE SONNE  
 OF GOD, THE SAVIOR,  
 AND CROS.**

*Which verses of Sibyl are thus turned  
 into English.*

**I**n sweating shall the earth shewe foorth a signe of dreadfull doome,  
**E**ke downe from skies shall come a king, that euermore shall reigne,

So



So that all flesh that king shall iudge, and all the world so wide.  
Vnfaithfull with faithfull men, shall see God face to face,  
Sitting with his most glorious saintes, when that the world shall ende,  
Comming to iudge the soules of men, when he shall see his time,  
Horribly shall the world be with wilde briers ouergrowne,  
Rieft shall men their riches quite, and idols throwe away,  
In burning shall the fire consume the heauens, the earth, the sea,  
So shall the wofull gates of lothsome hell be set on fire,  
That all the flesh of righteous men being so set free to light  
Then may returne: eternall fire the wicked shall torment.  
How euer secrete are their sinnes, he shall reueale them all:  
As he shall he there declare the faults of men, and secretes all.  
Sore gnashing there of teeth, and wailings shall ech where be heard:  
Vnto the glittering sunne and Starres, shall light be quite denide:  
Now shall the skies be foulded in, the Moones light shalbe lost,  
Of vallies shall he raise the depthes, and mountaines lay full lowe.  
From wandring wide, the salt sea some, shall hinder men no more,  
Great ships ne small shall passe no more the sea: the mountaines steepe  
On plaines shall leuell lie: for why, the earth with lightning parcht,  
Drie deepe shal gape with heate, foulds shalbe dride, and fountaines all.  
Then shall the trumpe sound out a noi se from skies with earefull tune,  
Heauilie wayling the misdeedes of fooles, and worlds grieve.  
Earth and hel gaping then beneath, shal great confusion shew,  
States and all kings shal then appeare, before Gods iudgement seate,  
And downe from heauen shal fall a streame, of brimstone mixt with fire,  
Vnto all men a famous signe, whereby they may be knowne,  
In those daies shalbe giuen, by the wood, a trumpe most deere,  
Of all the faithfull much esteemde, but to the worlds estate,  
Reposing trust in earthlie things, a cause of great offence.  
At that time likewise shal such men, as liued a godlie life,  
No longer welter in their filth, but clad to purer state,  
Drencht deepe shal fullie clenfed be in twelue cleere running streames.  
Controll he shal the nations force, with his strong steeled staffe:  
Reciting now our king in verse, whom here we haue set soorth,  
Of God our Lord this is his name, the worker of our wealth,  
Stablisher of all the wide world, who suffered for our health.

Now I hope these testimonies alleadged, may suffice to  
prooue vnto vs, the manner of the comming of the sonne of  
God, and of the worlds ouerthrowe. For it is not for man  
to speake more of the same, than hee hath learned out of  
holie Scripture. Yet somewhat longer will wee staye in  
describing the greatnesse of the happie life of the godly, and  
paines of the vngodlie: and yet no further will we goe, than



## Of the second comming of Christ,

From the great-  
nesse of an hap-  
pie life.

1. Cor. 2.  
Esaie,

Apocal. 21.

the holie Scripture doeth leade vs to consider. Certaine it is, and without all controuersie, that nothing can be imagined of greater happines, and better estate, than is God the chiefest good: and that that felicitie which is in God, is as great and vnsearchable, as is his omnipotencie, by which he created both heauen and earth of nothing, by his worde alone. And therefore it followeth, that those which are of one minde in Iesus Christ with God, shalbe also partakers of those goods which are in God and as beloued childre in Christ, heires of all their Fathers riches, which are infinite & incomprehensible. And therefore Paul saith out of Esaie: *That the eye hath not seene, nor the eare heard, neither hath it entered into the heart of man, what God hath prepared for such as loue him.* But those celestiall and inuisible, are not so apparent, & shine before our eyes as earthly and visible things, to which we are too too greatly addicted: and therefore the holie Ghost by Iohn, in the reuelation, helping the weakenesse of our iudgement, doeth liken the kingdome of God to a certaine great and large Citie, which hee doeth call the holie Hierusalem, whose gates are of precious stones and whose walles and streates are of pure golde, thā the which nothing is more excellent in the sight of men. And he doeth also call that Citie, (of the which all the elect shall bee perpetuall Citizens) *Tabernaculum Dei cum hominibus, & habitabit cum eis, ipsi populi eius erunt, & ipse Deus cum eis erit: The Tabernacle of God with men, and he shall dwell with them, and they shall bee his people, and he will be their God.* Finallie that there is the fulnesse of all felicitie, where GOD is all in all, in which place wee shall knowe him perfectlie, euen as he is. And therefore true is that voice, which Iohn in his Reuelation hearde from heauen: *Beati mortui, qui in Domino moriuntur: Blessed are the dead which die in the Lorde: Or, those are blessed, which the Lord at his comming shall finde vigilant, wise, and sober.*

From the great-  
nes of Gods

Nowe, if nothing be more happie (as indeede nothing is) than to enioy the sight of the euerliuing God, and to be in-



inheritours of eternall life: certainly by a contrarie, nothing can be imagined more wretched and miserable, than with <sup>anger and the</sup> diuels to be cast for euer out of the sight of God, into eternall tormentes and paines of hell, at whose verie remembrance, the diuell himselfe in an horrible rage doeth quake and tremble. For sith God is altogether infinite, and his iustice incomprehensible, and sinnes be cleane contrarie to his vnspeakable iustice, it must needes follow, that they also must be punished with eternall paines. And that this is true, our heauenlie Father sheweth most plainlie in his onelie begotten Sonne, which for our sake he sent into the flesh, that he might take vpon him the forme of a seruant, & suffer death for our offences. For the iustice of God, for our sinnes in our flesh, did exact sufficient satisfaction: and his diuine pitie, an infinite mercie towards all the elect. And therefore the Sonne of God, of one substance with his eternall Father, and clearenesse of his glorie, was almost compelled to subiect himselfe vnder him, that so he might pacifie Gods anger, & publish his vnspeakable mercie towards all mankind: especiallie towards all them which woulde with a liuelie faith take holde of, and imbrace him. Nowe that the minde of man might conceiue the greatnesse of Gods high displeasure against our sinnes, the holie Scripture fetching similitudes from sensible things, doth liuelie set the same before our eies: that so if our fleshie and flexible hearts giue anie credite to the manifest worde of God, and bee not hardened like stones, wee might conceiue the greatnesse of the same. For Christ doth compare that eternall casting out of his fauour, to a verie darke prison, to euerlasting fire and vnquenchable, to extreme horroure, with perpetuall gnashing of teeth. <sup>Matth. 24.</sup> <sup>Luke, 13.</sup> <sup>Matth. 13.</sup> <sup>Apo 20. 21. 22.</sup> *John* in his Reuelation saith, that the vngodlie shall bee throwen into a fierie lake full of brimstone, in which they shall be continuallie for euer tormented: than the which mans minde can thinke nothing more horrible, more intollerable. Al which *Sibyl* in her oracles cōprehended in these verses translated out of Greek.



## Of the second comming of Christ,

*Nec erit modus ullus eorum*

*Ploratus, neque vox tristes distincta querelas  
Diuerſas referet: verum ſub nocte profunda  
Tartarea nigra, laniante dolore, profundum  
Clamorem tollent: atque in regione profana  
Ter tantum ſoluent, quantum fecere malorum,  
Igne conſecti multo: tum dentibus omnes  
Stridentes, acri tabeſcent, vique, ſitique  
Optandum mori dicent, fugientque vocantes.  
Non iam mortis enim requiem, non noctis habebunt  
Multa quidem fruſtra ſupremi numina patris  
Orabunt: ſed eos tunc auertetur aperte.*

Ne ſhall their wofull cries haue end,  
Nor yet their carnefull complaints abroad diſtincted voyces ſend:  
But weltering ſtill in darkeneſſe deepe, in hell which ſtill doth raigne,  
Shal liſt their clamour from the depth, when they are pincht with paine,  
And in that wicked region ſhall ſuffer ſmart, and ſuch  
As equall ſhal be to their wicked deedes, and twice ſo much.  
Tormented ſtill in hugie flames of fire, then ſhall they fiſt  
With gnashing teeth quite pine awaie in paine, and parching thirſt,  
Then ſhall they wiſh for death, and while they call, flee faſt affright.  
Thus ſhall they neuer reſt from dolefull death, and noiſome night.  
And often to the Father high ſhall call, and ſue for grace,  
But all in vaine: for from their cries he ſhall turne backe his face.

O that blindneſſe of mans mind, & that mad doubting  
of theſe diuine promiſes of eternal life! O that hardened &  
flintie hart of ours, which is not mooued, no not with theſe  
horrible threats of Gods heauie diſpleaſure, but continuing  
ſecurelie in al impietie, neuer asked pardõ for ſuch wilful of-  
fending, & amēdeth euen as though the Scripture were but  
lies and theſe diuine oracles, proph ne fables! For by thoſe  
things which haue come to paſſe, & by true demōſtratiō of  
Gods holy ſpirit, it is apparant, that nothing is more cer-  
tain, thā that the end of al things hāgeth on our ſhoulders.  
Truelie great is the force of ſinne, and maruellous is the  
rage of Satan in theſe latter daies, he endeuoureth by all  
meanes



means that possible he can; to bring the whole world into a desperate securitie of life, that so he may haue many partakers of his torments in hell, from which there is no redemption. But how much better had it bin, we had either neuer bin borne, or at the least bin void of reason, with beasts and serpents, or else bin dispatched as soone as we were borne, if either we enioy not that place, for which wee were created, or come not to celestial Paradise, & to y<sup>e</sup> mariage of our Spouse, our Lord and Sauour Iesus Christ, where shall be the full abundance of all delights, and perfection of all pleasure?

Wherefore, let vs cast from vs, both our carelesse securitie, and mistrust of the promises of God: let vs renounce the diuell, & all the works of the flesh, which are not sufferable by the word of God, & let vs listen to the friendlie admonition of our Sauour Christ, warning vs in these words: *Take heede, lest at any time your minds be overladen with surfetting and drunkenness, and cares of this life, and so the sodaine day of the Lorde take you vnwares: for euen as a snare it shall come vpon all which sitte vpon the face of the earth. Be yee watchfull therefore at all times: (and as Matthew addeth) Because yee know not the houre in which your Lorde will come: praying, that yee may escape all these thinges which are to come, and may stande before the Sonne of man.* For if the coming of theeues & stealers of our earthlie goods be to be feared, with how great diligence and watchfulness, should we seke to escape those enemies, which would spoile vs of our eternal riches, & kingdome of heauen? Here we vse great heed & wisdom to preserue our mortall bodies from hurt & daunger: but to saue our soules which are immortall frō eternal paines in hell, we are altogether carelesse & nothing circumspect. And yet more would it beseeme the children of light to be more carefull in seeking and keeping those things which are celestiall, than are worldlings painfull in enriching themselves with such things as they are neither sure to enioy while they are aliue, nor can assure themselves of any ioy when they are dead. Yea let vs thinke & perswade our selues, that in the sight of God it is not shamefull, but abhomi-

An exhortation  
to watchfulness.

Luke, 21.

Matth. 25.



*Of the second comming of Christ,*

abominable, that the elect or chose people of God, which should bee wise and circumspect, shall in this care be surpassed of wicked worldlings: & the more highlie we displease our God, by how much the thinges which wee so little esteeme, are more excellent than that which they so hunt after, betweene which (so surpassing is the treasure prepared for the godlie) there is no comparison. This exhortation though it pertaine to all men at all times, yet now especially in these dangerous daies, in which euery where we see so manie by sodaine and straunge death to bee taken out of this world: and because euery man shal die (though the certaine houre and day none doeth know) and shall either wofullie be sent among the diuels into hell, or ioyfullie be receiued into the felowship of the faithful into heauen.

Wherefore, sith the spirite in the faithfull is willing, but the flesh very weake and blinde in heauenly things, we are to beseech our heauenlie Father in continual praiers, that by his holie spirite he would dailie more and more encrease & strengthen our weake and feeble faith. And therefore wee heartilie desire thee, O eternal father, that thou wilt not vterlie breake vs, though we bow not as we shoulde, neither deale with iustice, though we do not our dueties, according to thy wil: but keep vs good God in thy welbeloued sonne, illuminate our mindes with thy holy spirite, by which wee may be prepared to all good workes, in the holinesse, and newnesse of life: that so with *Paul* wee may desire to leaue this world, and to be with Christ, and so in the comming of the Lord, being found readie with oyle in our lampes, & adorned with our wedding garmentes, wee may finde entrance to the Lords mariage, which thou for thy Sonne, & his beloued spouse the Church, hast prepared, and appointed from the beginning of the worlde. To thee therefore, O heauenly Father, to thy onely begotten Sonne, & to the holie Ghost our comforter, be all praise, honor, and glorie, for euer and euer, *Amen.*

Certaine



*Certaine verses of one Sibyl a Prophetis among the  
Heathen, liuely depainting, and confirming briefly*

*shas which at large hash beene handled in this Booke, and for their  
excellencie translated out of Greeke into Latine,  
and now Englished.*

**O** Happie folke, whom God shal finde at his returne awake,  
It toucheth all to looke about, and droulie sleepe forsake,  
For timelie in the morne, or late at night, or in the noone,  
H'll come, I know full well, h'll come, though none can tell how soone.  
When slouthfull men shall foundlie sleepe, at noone as in the night,  
The starres of heauen from euerie coast, will shew themselves full bright:  
The yeeres approaching to an end, with torches twaine also.  
Then from the cloudes, in heauenly couch, the Thesbite eke will goe  
Into the earth, and show to all the world the threefold signes  
Of their destruction, Wo be to them whom that day findes  
With child to be, or with their milke to nourish infants yong,  
Or which do dwell, and rest themselves by watersides along.  
Wo be to them which see that daie. For all the world about,  
From East, to West, from South to North and euerie where throughout,  
Shall darknes be, no light at all. Then flaming fouds from skie  
Shall flashing come in furious wise, and euerie place destrie.  
The earth, and Ocean huge, and Pontus purpled ponds and lakes,  
All springs, and riuers switt, and cruell Pluto, he which takes  
All things, and pitties none: the heaueus aboue, their lights and all  
Must needes consume for aie, their forme being lost. For downe must fall  
The stars being pluckt from skie. And mortall man shall gnash his teeth,  
When boiling fouds, and flaming fire, and brimstones heate he seeth,  
And all things to be hid with ashes pale, on burning ground.  
The elments all, farre out of course, at that time shalbe found,  
The earth, the aer, the pole, the sea, the light, the night and daie,  
The birdes then shall not with their wings cut skies and flie awaie:  
Nor then as once in saltie seas, shall sealed fishes skip,  
Nor through the streame with lading freight shall passe the gallant ship:  
Nor men shall set their oxen then to plough the fallow ground,  
Nor woods then beaten with the winde shall yeeld a whistling sound:  
Into one heape shall all things then be blowne. And then Ekar,  
Eromiel, Vriel, Samiel, and Azael, which are  
The Angels good of the immortall God, and know the thing,  
That euerie man hath done, shall raise all soules, and also bring  
Them to the dreadfull seate of mightie euerlasting God,  
There iudged for to be. For he which made all things alone,  
And onely, he omnipotent doth still continue one,  
And iustly he to iudge mankind, in iudgement seate will sit,



## *Cf the second comming of Christ, &c.*

And then will he to bodies dead giue life, and also it,  
Which lacked breath, shall sprite receiue, & speach, which could not speake:  
The sides shall haue both flesh and bone which feeble were and weake,  
And former strength, and veines, and skin, and heate which first they had:  
So earthly bodies aptly knit, and with their members clad,  
One day shall raise to life againe.

### *And a little after,*

And then the Lord of Sabboth, he which makes the thundring sound,  
Shall quite cut off the destinies, and raise the dead from ground,  
And sitting in his stately throne, shall place a pillar great,  
To which with Angels Christ will come; and he shall make his seate  
On the right hand of that same throne: the liues of all to iudge,  
Both honest and vngodlie men. And then will thither trudge  
That auncient friend of God almight, Moses, with flesh new clad,  
And Abraham the great will thither come and that full glad:  
And Isaac, Iacob, Daniel, Elias, and Iasus,  
Ambacom, Ionas, and the rest, which those idolatrous  
And wicked Hebrues did destroe. Then sitting so he shall  
Straite sentence giue, from iudgement seat, and so condemne euen all,  
Which after Erem were, pernicious Iewes to haue the prise,  
According to their workes: and for their naughtie life likewise,  
To lue, and rue the paines. The wicked so in streames of fire,  
Which neuer will be quencht, shall plunged bee (such is their hire.)  
The righteous aie in ioyous rest, the wicked still shall mourne,  
And waile the soule and filthie factes, which they haue doone before.

### *And by and by,*

But those which well haue doone, and liue vpriight with conscience pure,  
Whose chiefe delight was godlines, and therein did endure:  
The Angels they shall bring such men by boiling streames to light,  
And giue them all a quiet state, and place them in the sight  
Of mightie and immortall Ioue: where milke and honie flowes,  
And wine from fountaines there: and voluntarily there growes,  
From ground ail kind of fruite in heapes there needs no hedge nor ditch:  
They vse one fare, and eate one foode, there euery man is rich,  
No poore man there, nor caitife churle, nor cruel tyrant one,  
No seruant vile, no master proude, superior there is none:  
No glorious King may there be found, nor captaine braue and stout,  
The state is one, all men are like, of all the Saintes throughout.  
And no man there can waile the night, or saie the daie is past,  
Nor wish for light againe: nor time is there, nor cares which wast  
And weare the life of man. No summer hot, nor winter colde,  
No spring, nor withering time: nothing can there be bought or solde.  
No marrieng there, no murthering men, no birth, nor burieng daie,  
Their state is such, God hath decreed, they shall remaine for aie.

*Praysed be God.*



mas Rogers, Scheltco à Feueren wifheth

saluation in Christ.



*I*n your letters I perceiue, beloued in the Lorde, that you through my booke, which I did publish in Latine for the benefit of the learned, and you did English for the profite of your zealous Countriemen (ignorant in the Latine tongue) haue conceiued a better opinion

of me and my knowledge, than either I doe looke for, or in deede is requisite. For I see no such gifts in my selfe, as you friendly doe ascribe vnto me, and I doe exceedingly wish. I could in deed (if in the setting forth of that worke, I had followed the counsell of Horace, who commendeth rather a differring than a rash doing of things) I could, I say, haue written the same more plainely, copiously and orderly, than I did: but it was with me as with those, which hauing found a goodly and precious thing, cannot without imparting the same to others, long keepe it secret, that so together they may enioy the same, and reioice. For many things are in this booke, which sure I am, I neuer read, and as certaine, I neuer heard of any. And therefore as euerie man commends his owne, so in mine opinion, for the inuention, mine were commendable. Thence it was that those thinges, which particularlie I had pondered in my minde, and gathered confusedly in the space of three moneths, I could not choose, generallie, for the commoditie of all Christians, especially for the comfort of our Church, then visited with the plague, but publish and set in print. But seeing that manie learned and zealous men do allow the worke, and you so like it, that you both loue mee, as I know, therefore: and haue drawen it into English, for a more generall commoditie: I am so farre from repenting my publishing thereof, that I greatly reioice and praise God therefore, which by the mouth of babes and yong ones, sometime will haue his glorie to be set forth.

There bee which reiect that saieing of Elias, concerning the fixe thousand yceres of the worldes continuance: and they, because I haue vsed words for an argument, although not the principall, doe not so greatly therefore account of my booke. Whose words haue



## An Epistle of the Author

made mee the more deeply and throughly to consider of this matter: in studie whereof, many diuine and celestiall cogitations came into my minde, which as I haue vttered to some godly and learned men in familiar talke (who exceedingly doe like them) so I cannot choose but impart them to you, being mine assured friende, both to confirme our friendship, and to encrease our faith about the eternall prouidence of Almighty God. And that was it, which made me, when we were together, to demaund when you would returne, and since your departure to wish the same. But for that I see, which I am sorrie to heare, by your letters, that you bee out of all hope to returne by Emden into England, I will not lette to vnfolds that by writing, which by wordes I was minded to haue vttered, if wee might haue mette, that is, as I may for my businesse, to confirme the wordes of Elias, I will alleadge such prooffe, as were not his to be reade, yet by that which I bring forth, it shalbe euident, that this his opinion of the fixe thousand yeere of the world, is not onelie auncient, but also credible, confirmed by the testimonie of Scripture, and comprehended in the wordes of the creation mysticallie, obseruing the true sense of the wordes.

For if you diligently consider & cal into minde the workes which God did in euerie of those daies, and compare them orderly with such things as haue hapned in the fixe thousand yeeres of the worlde, you shal easily perceiue great mysteries to lie vnder those wordes, and to be prophesies of thinges done from the beginning of the worlde, vntill the consummation of the same, as also manie stories of the old Testament are types, and figures of things to come. So that we may wel say, that the Lord God (with whom no time is to come, & al things which should be, were vndoubtedlie in the creation of time present, & afore his eies) would forthwith that the beginning of all things should be the signifieng of some thing, that so the beginning, middle, and end, answering to the first signe and last, and the framing of the world should meete together in one, and breake off, as if they were but one. And that these things are so, I mind (by a comparison of things done euerie thousand yeere in the Church, with the workes in euery day of the worldes creation) briefly to shewe in this Epistle, for at large I cannot, being let by other businesse at this time.

Among



Among other things straight after the beginning (saith Moses) The earth was voide, &c. This you see doeth wonderfullie answer vnto the state of Adam, and his posteritie, which by the breaking and disobeying the commaundements of God became earthlie, destitute of al goodnesse, and in darkenesse for want of his grace. Notwithstanding through his wonderfull mercie, God by the promise of the seede of the womā to come, which was Christ, created a new light in Adam, and separated the children of light in the posteritie of Seth, from the children of darkenes in the progenie of Cain. These things were done in the first thousand yeeres after the manner of the creation of the first day, when light was made, and darkenesse separated from the same, &c.

In the second thousand the floud came, and all the earth was couered with water: so that the worke of the second day, when G O D parted the waters asunder, is not vnlike the time, when God, after the floud, in the second thousand yeres of the world, reuoked the waters from the earth. For where a diuision is made, there was a confusion first. In the second millenarie there was a confusion, first of matrimonie betweene the sonnes of God, the Church: and the daughters of men, the Heathen: Secondly of elements, by the floud: Thirddie, of tongues, at the destruction of Babylon. Of these confusions afterward a diuision was made, as was the element of water, from the water aboue the firmament, in the second day of the creation. For Noe and his familie being then the Church, were separated from the wicked world: and for the confusion of tongues, a diuision of nations was made.

But as the thirde day, God separated the waters, and the earth, and made the earth to bring forth greene hearbes and seede: so likewise in the third millenarie of the world, by the visible signes of the sacred couenant made with Abraham, and many yeeres after by the solemne publishing of his commaundementes in Mount Sinai, the Lord God made a separation of wauering, troublesome, and yngodlie me, as it were of waters & drie ground from the earth, fruitfull & greene with hearbes and seede, that is, from the Iewes the chosen and holie people of God, which he (as the sacred Scriptures doe witnesse) in those dayes before all Nations had maruellouslie adourned and  
blessed



## *An Epistle of the Author*

bleſſed with manie goodlie Patriarches, Prophets, Priests, Captaines and Kings, with Dauid and Salomon, that ſo they might aboue al people ſlouriſh in well doing, or might be as a tree of life, planted by the ſprings of water, whoſe fruite is ripe in due ſeaſon.

But at length in the fourth day the Lord made two great lights, to wit the Sunne and Moone. And ſo likewise in the ende of the fourth millenarie or thouſand yeere, our moſt mercifull father cauſed the Sonne of righteousneſſe, which was Ieſus Chriſt the onely begotten Sonne of God, the true ſonne of our iuſtification, & the brightneſſe of the Father to appeare, which by his eternall and euerlaſting light and the clearenes of the ſtarres of heauen, which are his Apoſtles and Doctours of the church, cauſed the Moone, that is, the church to ſhine in the night, that is, to the Gentiles ſitting in darkeneſſe. Here more would be ſaid, which I paſſe ouer in ſilence, becauſe I muſt be ſhort, leauing them to your priuate conſideration.

That the Lorde God the fiſt day did create ſundrie and diuers kindes of liuing creatures, of foules, and fiſhes in the raging ſea, and aër, that verie aptly agreeith with the fiſt millenarie of this troubleſome world, which is compared by the Prophets, and in the Reuelation to the ſea. For in that were manie Dragoniſh authorities, riſing from the ſea, like monſtrous and greedie whales, to the perſecuting & deuouring of good fiſhes, which are the true ſeruants of God. Likewise in the aër were many foules, that is filthie heresies, ſeeming through pretence of holineſſe to flie as it were into heauen. Finallie, at length that king of Locuſtes, that damned ſonne with his horrible crue of Locuſtes aſcended out of hel, and obſcured the ſunne of righteousneſſe which is Chriſt, or his Goſpel.

Finallie alſo the creation of the ſixt day doeth notable anſwere in a ſpiritual ſence to the ſixt millenary of the world. For as the Lord God the ſixt day created all the beaſts of the earth, according to their kinde: ſo in the ſixt thouſand yeere, what by the diueliſh traditions of the Turke, and the poiſoned errors of the Pope, the whole world became wilde & beaſtlike, ignorant without knowledge, & ſauage without vnderſtanding. But hauing created the beaſtes of the earth, at length man was created after the image of God, appointed Lord ouer all beaſtes, & made poſſeſſor of Paradife. So likewise, through his vn-  
ſpeaka-



speakeable mercie in the middle of the sixt millenarie, God made men being beastly, reasonable; being foolish and superstitious, wise & Zealous: and so made them Lords ouer the beastes of the earth. For he deliuered the world from the barbarousnesse which it was in: he bestowed vpon man a plentifull knowledge of all sciences and tongues: and which more is, afore the euening, at which time his Sonne shal returne so iudgement, he hath expelled vtterlie the grosse darkenesse of the Popes Religion, and hath inflamed in man the true light of his eueralasting truethe, that that image of God, by the faith in Christ, here in this world restored, may at the length be made perfect in heaue, where al the faithful as it were masters of al things, shal with Christ the Lord enioy the eueralasting pleasure of celestiaall Paradise. And that shal be afore the twilight of the Sunday, which is called the Lordes day: for when the Sonne of righteousness in the day of iudgement shall appeare, the godlie shalbe raysted to the celebration of that eternall Sabbath, but the wicked by the horrible sentence of their terrible Iudge, as it were by a fire and glittering sword, shal by force be expelled from the fruition of paradise, & that because, through the instinct of Satan, contrarie to the commaundements of almightie God, they would wilfullie eate of the tree of knowledge of good and euil, and haue refused the tree of life, which is Iesus Christ, the taste of whom is eternal life. How true this is, you may easilie perceiue, if you consider how infinite the number is, which are vainly profound in prophane knowledge, and how fewe there are which wholie addicte themselves to the studie of Christianitie, which especiallie consisteth in the loue of God and our neighbors.

So that to conclude, by those things which I haue briefly said, and would at large haue vttered, had not my busines at this time been the greter, you may perceiue, that the mysteries of things to come contained literallie vnder the verie words of the creation, are no lesse, than are those comprehended in the other stories of the olde Testament, which are shadowes of Christ. And we also see, that all the prophesies of Christ, of his kingdome, and of the Empires and externall governments are prefigured vnder outward things, that the whole world, & what els soeuer is and may be external, is onely a thing accident, and signifieth the substance of some things in deed or spiritual operation.

I say



## *An Epistle of the Author, &c.*

I say moreover, that he little profiteth by reading the Scriptures: which looketh onely vpon the letter: and yet I am not of opinion, that all things are to be expounded mysticallie: for sometime to confirme some principal poynt of Christian religion, an interpretation must be made according to the true sence of the wordes, without Allegories: and yet are manie things of that nature that no way they can be vnderstoode, without applications, figures, and mystical speaking.

These things, because I cannot haue your presence, I haue thought good to communicate with you by wryting, which I beseech you accept in good part. Me thinkes by your letters that you are perswaded I haue published some other bookes, which is not so. But I haue conferred with diuers godlie men about these and other matters, which I haue thought vpon, and they haue earnestly gone about to perswade me to put them foorth in print. But my profession being the Ciuill lawe, my businesse great, and the doing of them as they should requy-  
reth long time, great leasure, and much studie, I cannot satisfie their desires, for I cannot doe as I would. Yet I haue not long since published certaine positions about the twofold kinde of particular iustice, to be disputed vpon in the open assemblie of preachers with vs, which disputations, being then hindered through the examination of young Diuines, was deferred a long while, of which you shall receiue a copie or two with these letters. Accept them I pray you: and beare with my rude writing. For I ensure you, I had no leysure to write my letters againe.

And so fare you heartilie wel, deare friend, and doubt you not but as I wel perceiue you

loue me, so yours I am to command in the

Lord. From Emden the 29. day

of August, Anno.

1577.

FINIS.





